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CONTENTS.

PREFACE 5
INTRODUCTION. CHALDEE LANGUAGE AND LITERATURE 9

GRAMMAR.

PAGE

PART I.—ORTHOGRAPHY AND ORTHOEPY.

Consonants 17
Vowels 17
Daghesh 19
Mappiq 20
Accents 20
Tone-syllable 20
Of reading unpointed text . . . 21

PART II.—ETYMOLOGY.

Derivation and inflection of words generally 22
Mutations of consonants 23
Vowel changes 25
PRONOUNS; personal and possessive . 27
Suffix pronouns 28
Demonstrative pronouns 29
Relative and interrogative . . 29
VERBS; derivation and inflection . 30
Conjugations 30
Moods and tenses 32
Inflection of the Regular Verb . 33
Notes on the Par. of the Regular Verb . 34
Personal inflection of the participles . 36
Unfrequent Conjugations . . . 37
Quadriliteral Verbs 37
Verbs with Gutturals 37
Regular Verbs with Suffix-pronouns . 39
IRREGULAR VERBS 40
Verbs Pe Nun 41
——— Ayin doubled 41
——— Pe Yodh 42
——— Pe Aleph 44
——— Ayin Vav and Ayin Yodh . 44
——— Lamedh Aleph 45
——— doubly anomalous . . . 47

PAGE

Verbs defective, and mixed forms . 48
——— irregular, with suffix pronouns 49
NOUNS; derivation 50
——— gender and number . . 51
——— states; emphatic . . 52
——— Declension 54
Dec. I. 54
Dec. II. III. 55
Dec. IV. V. 56
Dec. VI. VII. 57
Dec. VIII. IX. 58
Irregular nouns 59
ADJECTIVES 59
Numerals 59
PARTICLES; adverbs . . . 60
Prepositions 61
Conjunctions 61
Interjections 62

PART III.—SYNTAX.

PRONOUNS; personal . . . 63
——— relative 64
——— interrogative 64
——— reflexive, how designated . . 64
——— indefinite ——— . 64
——— demonstrative ——— . . 64
VERBS; use of the tenses . . 64
Peculiar mode of designating certain tenses 65
Use of the Imperative . . . 66
——— Infinitive 66
——— Participles 66
Optative mood 67
Agreement of the verb with its subject 67
Impersonal verbs; how designated . 67
Regimen of verbs 68
Verbs used for adverbs . . . 68

	PAGE
Constructio praegnans	68
Ellipsis	68
NOUNS; designation of cases	69
Use of the cases	70
——— plural	70
Repetition of nouns	70
ADJECTIVES	70
Adjectives; comparison of	71
NUMERALS	71
PARTICLES; adverbs	72
Negatives	7[illegible]
Interrogative particles	
PARADIGMS of verbs, nouns, &c.	7

CHRESTOMATHY.

PART I.—SELECT SENTENCES FROM THE TARGUM OF ONKELOS . . 92

PART II.—EXTRACTS FROM THE TARGUMS.

I. History of the fall, Gen. 3. Onkelos	97
II. The same, Gen. 3. Pseudo-Jonathan	100
III. The same, Gen. 3. Jerusalem Targum	105
IV. Story of a dispute between Cain and Abel, Gen. 4:8. Jerusalem Targum	108
V. Marriage of Samson, Judg. 14. Jonathan	109
VI. Prediction of Messiah's kingdom, Ps. 2. Author of the Targum uncertain	111
VII. The praises of Jehovah, Ps. 8	112
VIII. Parable of the vineyard, Isa. 5:1—7. Jonathan	112
IX. Extract from Isaiah's prediction of the Messiah, Isa. 52:13—53:2. Jonathan	114
X. Aphorisms of Solomon, Prov. 10:1—12. Targumist unknown	115

PART III.—NOTES ON THE BIBLICAL CHALDEE.

I. Jeremiah 10:11	117
II. Daniel 2:4—7:28	118
III. Ezra 4:8—6:18	122
IV. Ezra 7:12—23	122

VOCABULARY . . . 123
APPENDIX A. Rabbinical Dialect 146
" B. Samaritan Dialect 151

PREFACE.

THE first edition of this work was published in 1832. The preface to that edition, kindly furnished by my respected instructor, the Rev. Moses Stuart, then Professor of Biblical Literature in the Theological Seminary at Andover, so well sets forth the advantages of studying the Chaldee dialect, that I retain the principal portion of it here. Prof. Stuart says:

"The study of the Chaldee language is worthy of commendation, on various grounds.

"(1) A knowledge of it is highly important, in aiding the student more fully to understand the Hebrew. The basis of Hebrew, Chaldee, Syriac, Arabic, and Samaritan, is well known, by every good oriental scholar, to be one and the same. Hence it may be truly said, that he who has a solid and fundamental knowledge of the genius of one of these languages, possesses a real knowledge of them all. The meaning is, that the genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the Grammar in the following sheets, in order to be fully satisfied of the correctness of this statement. And if correct, then is it obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and satisfaction and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Who will say that the study of Greek, Latin, French (specially the Norman), and Saxon, does not cast light upon the English language? Indeed, how can it ever be radically understood, without some knowledge of these languages? But the Chaldee is much nearer to the Hebrew, than any of these languages to the English.

"(2) The most important ancient helps extant, for illustrating the

meaning of Hebrew words, are in the Chaldee language. The two Targums of Onkelos and Jonathan (which extend over the most considerable portion of the Old Testament) are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. In all probability they are older than the Christian era (excepting a few later adscititious passages that have been mingled with them); and inasmuch as they are substantially of the same idiom with the Hebrew, so they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. Let the attentive student note the use which Rosenmueller has, with so manifest advantage to his commentaries, often made of the Targums. We may reasonably have a confidence in such ancient Chaldee translators, that they, at least for the most part, rightly understood their original.

"(3) Several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, then, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language.

"(4) Whoever designs to pursue Talmudic and Rabbinic literature, or to be able to judge of quotations from the Talmud or the Rabbins, must have some acquaintance with the Chaldee. The Gemara of the Talmud is *Chaldaic* in its idiom; and so are nearly all of the older Rabbinical writings. All the works of this class are, indeed, of a corrupt dialect and mixed nature; but they all *Chaldaize*.

"(5) The Chaldee is a very easy conquest to the well-grounded Hebrew student. A few weeks devoted to it will enable him to read it with as much facility as he does the Hebrew. Buxtorf's *Lexicon Chald. Talmud. Rabbinicum*, is a complete store-house of these dialects, and is a book which may be procured for a trifle. It is an "*opus triginta annorum;*" and truly a paragon in this species of lexicography. Every biblical student should possess it. A Polyglott Bible will present the student with all the Targums; and Buxtorf's *Biblia Rabbinica* will not only give these, but all the distinguished Rabbinic commentaries, such as those of Kimchi, Jarchi, Aben Ezra, etc."

After some remarks respecting the publication of such a work as the Chaldee Manual in this country, he adds:

"As to the work itself, the plan and the execution are throughout such as I can commend. The grammar is brief; but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful

in an *introduction* to the Chaldee language. With Buxtorf's Lexicon and the Targums, one can easily make his own way, after reading this Chrestomathy."

A second edition of Prof. Winer's Chaldee Grammar appeared at Leipzig in 1842, revised and considerably enlarged. This was translated into English by the Rev. Hor. B. Hackett, D.D., Professor of Bibl. Lit. in Newton Theol. Institution, and published at Andover in 1845.

Revisiting my native land, after an absence of twenty-four years in the foreign missionary service in Greece and Turkey, it seemed to me due to the cause of Biblical literature that I should revise and re-edit the Chaldee Manual. This, with the full concurrence and approbation of Prof. Hackett, I have undertaken, availing myself of whatever seemed to be improvements in Prof. Winer's second edition, and incorporating numerous manuscript notes of my own. To the brief view of the Rabbinic dialect in the Appendix has been added a similar view of the Samaritan. The former is a Chaldaizing Hebrew, the latter a Hebraizing Chaldee.

I trust it will be found that the work has been decidedly enhanced in value, although somewhat diminished in size, by the omission from the Chrestomathy of the text of the Biblical Chaldee. The notes are preserved, and in the first edition the text also was printed for convenience of reference; but as every student has it already in his Hebrew Bible, it was thought that his interest would be best consulted by omitting it here, and thus diminishing the size of the book, and consequently its price.

This edition will be issued simultaneously in this country and in Great Britain. It is offered to the lovers of biblical and oriental study in both countries, with a prayer to the Author of the Scriptures, that He would condescend to employ it as a means of furthering in these highly favored lands the critical study of the Sacred Volume.

ELIAS RIGGS.

New York, January, 1858.

In the tables of pronouns and numerals, and generally in the grammar, *unusual forms* are included in parentheses.

In references to the Scriptures, where the name of the Targum is not given, that of Onkelos is to be understood, when the passages cited are from the Pentateuch, and that of Jonathan, when they are taken from the prophets.

Distinct meanings of words are separated, in the vocabulary, by semicolons. Where two or more words are employed to express or illustrate the same definition, they are separated by commas.

INTRODUCTION.

CHALDEE LANGUAGE AND LITERATURE.

THE Aramean, one of the three grand divisions* of the Shemitish or Oriental languages, comprises two principal subdivisions; viz. the Syriac, sometimes called, by way of distinction, *West Aramean*, and the Chaldee, or *East Aramean*. The appropriate region of the latter was the province of Babylonia, between the Euphrates and Tigris, the original inhabitants of which (related in respect of their origin to the Hebrews and Syrians, and who should not be confounded with the *Chaldeans*, a tribe which occupied that region much later) cultivated this language as a distinct dialect, and communicated it to the Jews during the Babylonian exile.

The *Chaldeans* [Χαλδαῖοι, כַּשְׂדִּים] originated, as is evident from a comparison of the statements of Greek authors, (particularly Xenophon,) with those of the Bible, in the mountains of Armenia. Partly overcome by the Assyrians, they removed to the plains of Mesopotamia, and especially of Babylonia, in the seventh century B. C. They afterwards not only gained their own independence, but rose to universal dominion on the ruins of the great Assyrian Monarchy. The name *Babylonians* (Ezra 4 : 9) we apply, on the other hand, to the original inhabitants of Babylonia, who were of a Shemitish (Aramean) stock. To them belonged the language of which we are treating; and it may therefore not inappropriately

* Aramean, Hebrew, and Arabic.

be termed Babylonish. For, that the *Chaldeans* did not speak the same language as the descendants of Abraham who settled in Palestine did, nor even a kindred dialect, is clear from the Chaldaic names of gods, kings, and offices, which appear in the Old Testament after the time of Nebuchadnezzar, and which are connected with the Medo-Persian language, (see Gesenius' Geschichte der Hebr. Sprach. p. 62 seq.), but which admit no adequate explanation from the Shemitish dialects.

The appellation *Aramean* (language) is derived from 2 Kings 18 : 26, Isa. 36 : 11, Ez. 4 : 7, and Daniel 2 : 4. In the first two passages the name אֲרָמִית is applied to the dialect through which the Assyrian and Chaldean officers made themselves understood in conversation with Hebrews [Jews]; i. e. the universal language of the inhabitants of the Assyrian [Chaldean] kingdom *on this side* the Tigris. See Gesenius Com. zu Jes. Vol. I. p. 956 seq. In the last case, on the other hand, the Chaldean magians address Nebuchadnezzar in *Aramean;* which is indeed remarkable. It is manifest however that the same dialect is meant from the sequel, in which the speech of the magians is inserted in the Chaldee dialect, now so called. In the Greek and Latin languages the term *Aramean* is not wholly wanting, (comp. Strabo I. p. 212. ed. Siebenkees.) although *Syriac* is very extensively used in respect to Syria, Mesopotamia, and Babylonia, and specially of the *languages* of these countries. Comp. Xen. Cyrop. 7, 5. 31. Jerome on Dan. 2 : 4. Strabo II. p. 58.—On the name applied to the Chaldee by the Talmudists, see Lightfoot Hor. Heb. on John 4 : 2, and below No. 2.

Chaldaic, [לָשׁוֹן כַּשְׂדִּים] in the Old Testament, signifies the language of the inhabitants of Chaldea proper, which, according to Dan. 1 : 4, was the court-language under Nebuchadnezzar. On the other hand, Philo uses Χαλδαϊστὶ of the Babylonian also, and even of the *ancient Hebrew.*

To what extent the Babyloneo-Aramean was cultivated, as a separate dialect, and whether it ever became the language of books, history does not inform us. That it continued in Babylonia, in connection with the proper Chaldee, as the language of ordinary intercourse, is evident, partly from the above-quoted Scripture passages and from several passages in Xenophon's Cyropaedia, but especially from the well known circumstance, that the exiled Jews found the Babylonish, as a *living* language, in the provinces to which they were carried. It appears also, from the remains of the *Pehlvi dialect*, that the Babylonish produced a very great influence upon the ancient language of the Chaldeans, (i. e. the Median.) See Gesenius Com. über Jes. Vol. I. p. 947.

2. By means of the Jews the Chaldee was transplanted into Palestine, where it became the vernacular tongue, and was employed by them, as it had been in Babylonia, as the language of books. Though the Aramean as spoken by Jews partook somewhat of the Hebrew char-

acter, no entire or very important corruption of it took place; and to this circumstance alone the Babylonians are indebted for the survival, or at least the partial preservation, of their language, which, even in the mother country, has, since the spread of Islamism, become extinct.

The Jews however did not, *immediately* after their return, adopt the Chaldee exclusively. It was not until the time of the Maccabees, that this language completely displaced the Old Hebrew, as Gesenius has demonstrated. Gesch. d. Heb. Spr. p. 44. Concerning the Chaldee as the language of books among the Jews, see No. 3. It is clear from Ezra 4: 7, 8. that it was also the government-language of the western provinces of the Persian empire. The Samaritans also spoke a dialect very nearly resembling the Chaldee.

In later times, the name *Hebrew* (ἑβραῖς, ἑβραὶς διάλεκτος, γλῶσσα τῶν ἑβραίων, ἑβραϊστί), was transferred to the Babylonish dialect; comp. Prol. to Sirach, John 5:2, 19:13. Acts 21:40, 22:2, 26:14. Rev. 9:11, 16:16. Jerome Prol. to 1 Macc. It was even called πάτριος γλῶσσα, φωνή. 2 Mac. 13:37. Joseph. Jewish War, Pref. § 1. The Talmudists, on the other hand, call the Chaldee, in distinction from the Old Hebrew, לשון דנבר הנחר. See Lightfoot on John 5:2. Also סורסי [Syriac] Baba Kama fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich de lingua Jud. Heb. tempore Christi. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in Jerome, Prol. ad Tob., Judith.

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahn, Einleitung in das A. T. I. 248, 284. For, from a comparison of the Chaldee (as it is found in the old Targums, for example) with the Syriac, which we learn from native Syrian authors, it is evident that the Chaldee has all the most important peculiarities of grammatical form and syntactical construction, as well as the greatest part of its stock of words—*copia verborum*, in common with the Syriac. Its prominent features are those of an *Aramean* dialect. On the other hand, those traits in which the Chaldee differs from the Syriac and agrees with the Hebrew, are few; and those few relate mostly to orthography and punctuation. See No. 4. But why may not all this be regarded as dialectic difference? As widely as the Aramean was extended,

it was natural that, like other languages extensively in use, it should split up into different dialects. The Hebrew and Phenician, notwithstanding their original relation and vicinity, exhibit variations of this kind. Besides, it would be difficult, on the other supposition, to say why the Jews varied from the Aramean character in so few points, and those such as differed from the Hebrew not more than others which they have left untouched: why for example, they said יִקְטַל instead of נִקְטַל, קִטְלָא instead of מִקְטָלָא, which certainly did not savor more of foreign idiom than מַלְכִּין for מְלָכִים, יוֹמָא for יוֹם, or מִקְטַל for קְטוֹל.

The periods of Persian and Grecian supremacy introduced some Persian and Greek words into the Babylonish (though less than into the Syriac); whence even the Targum of Onkelos is not free from Greek words. But the Saracen dominion, which commenced with the invasion of Babylonia by the hosts of the Kaliphs, A. D. 640, soon swept away the ancient language of the country, so that at the present day scarce a relic of it exists in the East.

Note 1. There is a modern *Syriac* dialect spoken by the Nestorians on the plain of Oroomiah and in the mountains of Koordistan. See Smith and Dwight's Researches in Armenia, vol. II. p. 212, and Perkins' Residence in Persia, p. 11. The language of the Jews in the same region closely resembles this. So do those remains of Aramean which are found farther south in Mesopotamia. The fact that these remains have sometimes been called Chaldee, has perhaps arisen from the circumstance that a portion of the nominal Christians among whom they are found (viz., those who acknowledge the authority of the see of Rome) have been designated as the Chaldean church; or, perhaps, from the fact that these Christians reside in the region of the ancient Chaldea. Niebuhr, speaking of these remains, (Reisebeschreibung, vol. II. p. 352,) calls them indifferently Chaldee or Syriac. The subject is worthy of further investigation.

Note 2. Other Aramean dialects are, the *Samaritan*, preserved in a translation of the Pentateuch and a few hymns; the *Zabian*, in the books of the Zabians or Christians of St. John; and the *Palmyrene*, only in inscriptions. The first of these is more nearly related to Chaldee, and the others to Syriac.

3. The principal remains of the Chaldee dialect in our possession are the following. (1) In the canonical books, Ezra 4 : 8—6 : 18, 7 : 12—26. Daniel 2 : 4—7 : 28, Jerem. 10 : 11. (2) A class of translations and paraphrases of the books of the O. Test. [Targums] which have originated in different ages, and which exhibit very considerable varieties of linguistic and exegetical character.

Note 1. In respect to linguistic character, with which alone we are at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee (i. e. the freest from Hebraism) appears in the *Targum of Onkelos* on the Pentateuch. Similar to this in respect to words, orthography, and grammatical construction, but somewhat inferior, is the *Biblical Chaldee*, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of ה for א whether quiescent or not, the Plural termination ־ִים, the Dual form, the conj. Hophal. Finally, the *remaining Targums* are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. *Hiphil* אוֹקִים from קוּם, מ preformative of the Infin. Paël, Ithpeël, and Ithpaäl,) part of which resemble the Syriac or Rabbinic, (as נ prefixed to the 3d p. Fut. and the syllable נְת prefixed in Passives,) and part arise from contractions, (as in the numerals.) These peculiarities have been noticed, though inadequately, by Eichhorn (Einl. ins A. T. II. 6 seq. 90 seq.) They deserve indeed to be collected into a separate treatise. In the sequel the later Chaldee will constantly be distinguished from the earlier.

Note 2. The language of the Talmud is commonly termed *Chaldee*. The Mishna and the Gemara are however very different. The former is written in a dialect nearly resembling the Hebrew, and is only disfigured by some Chaldee forms; the style of the Gemara exhibits the fundamental characteristics of Chaldee, both in respect to the roots of words and their grammatical conformation—still it is to be regarded, especially the Jerusalem Gemara, as a *very corrupt* Chaldee. Its grammar needs therefore to be treated separately. See J. E. Faber Anm. z. Erlernung des Talmud. und Rabbin. Gött. 1770.

Note 3. The Syrochaldaic originals of several of the Apocryphal books [those which were written in Palestine] are lost. See Jerome Prol. ad Tob., Judith, 1 Macc. and the Intrr. of Eichhorn, Bertholdt, and De Wette. Josephus also wrote his work on the Jewish War in the Syrochaldaic language, (Jewish War, Preface § 1.)

4. The Chaldee with which we are now concerned sustains, as is apparent from the slightest observation, a near relation to the Syriac, and shares with that dialect all its essential peculiarities, both in respect to the forms of words and their themes, but differs from it in details sufficiently to claim separate individuality as a dialect. These variations concern rather the grammatical forms than the themes of words, and especially punctuation, in which the Chaldee nearly accords with the old Phenician and Hebrew.

Note 1. On the connection of Chaldee with Syriac, see Michaelis Abhandl. von der syr. Sprache. pp. 12 seq.

Note 2. A full consideration of Chaldee *ground-forms* would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find ד and ת substituted for the Hebrew ז and שׁ; e. g. דְּבַח *to offer* (sacrifices), דְּהַב *gold*, דְּרַע *seed*, תְּבַר *to break in pieces*, תּוֹר *an ox;* and ט for צ, as טוּר *a rock*, עֲטָא *counsel*. Besides these, א is used almost constantly instead of ה final, צ is sometimes changed into ע, as אַרְעָא [אֶרֶץ]. (On the cause of this change, compare Gesenius Heb. Lex. letter ע); נ into ל, as אַלְמָנָא *a widow*. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. גְּפָרִית [Heb. כְּבְרִית] *brimstone*, קוֹבַע [Heb. כּוֹבַע] *a helmet*, טָעָא [Heb. תָּעָה] *to wander*.

Note 3. In respect to *grammatical* forms, the Chaldee shares the following peculiarities in common with the Syriac.

(1) The same forms of words are pronounced with fewer vowels than in Hebrew, so that the consonants predominate in grammatical formations; as, תְּגַר, מְלַךְ, קְטַל.

(2) The *emphatic state* (of nouns) equivalent to the article in Hebrew and Arabic.

(3) The use of דְ as a sign of the Genitive case; also as a Relative Pronoun; and the formation of Possessive Pronouns from דִּיל and suffixes as דִּילִי *mine*, דִּילָךְ *thine*.

(4) ל as a mark of the Accusative.

(5) The termination ין— for the plural of masculines.

(6) Distinction of genders in the 3d p. plur. Pret. of verbs.

(7) The formation of Passives by prefixing the syllable אִתְ.

(8) The formation of the third conjugation like אַתְקַטַל.

(9) Imperatives Passive.

(10) Two participles in the Actives of the second and third Conj.

(11) The use of the participles with pronouns for a separate tense.

(12) The preference of ה to ת as a termination of words; e. g. מַלְכָּא *a queen*, and the consequent confusion of verbs לא and לה.

(13) The use of pleonastic suffixes before the Genitive.

(14) The use of the 3d p. pl. of Actives in a Passive sense.

Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and in some of them more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus *a* is often substituted for the Heb. and Syr. *o;* e. g. כְּתָב, Syr. ܟܬܳܒ; אֱלָהָא, Syr. ܐܠܳܗܳܐ; עָלַם, Heb. עוֹלָם; אֱנָשׁ, Heb. אֱנוֹשׁ; קָל, Heb. קוֹל; קָרָא, Syr. ܩܳܪܳܐ; the plural termination of feminines ן— instead of Syr. ܝ̈ܬ. So the Chaldee often has וֹ where וּ occurs in Syriac, e. g. כֹּל, ܟܽܠ; and — for the Syr. ◌ֶ; e. g. תִּתְקְטַל, Syr. ܬܶܬܩܛܰܠ.—(2) Avoiding diphthongs; compare יוֹמָא with

מַלְכִּי const. st. with מַלְכֵי, אוֹלִיד with אֶוְלֵד, גְּלוֹ with גְּלֵה; also otiant letters; compare מַלְכִּי *my king* with מַלְכֵי, קְטָלִי with קְטָלֵי, קְטָלָא with קְטָלֵא.—(3) The possibility of doubling letters not guttural; as קַטֵּל, קְטֵל.—(4) The tone regularly on the ultimate; מַלְכָּא, מַלְכָּא.—(5) The formation of the Inf. except in Peal without the prefix מ, &c.—In respect to orthography, it may be remarked here that the *scriptio plena*, or full mode of writing quiescents, is decidedly prevalent in Chaldee.

THE FOLLOWING ARE THE PRINCIPAL HELPS TO THE STUDY OF CHALDEE.

I. Lexicons.

J. Buxtorfii († 1629) Lexicon Chaldaico-Talmudico-Rabbinicum. Basil. 1640. fol.

Edm. Castelli Lexicon Heptaglotton. London, 1669. fol. (This work contains a complete Chaldee Vocabulary.)

M. J. Landau, Rabb. Aram. Deutsch. Wörterbuch zur Kenntniss des Talmud., der Targum. u. s. w. Prag. 1819.

II. Grammars.

(*a*) Of the Shemitish dialects generally, or at least of the Aramean dialects.

J. Buxtorf. Gram. Chald. et Syr. Basil. (1615) 1650. 8vo.

Lud. de Dieu († 1642.) Grammatica Ling. Orient. Heb. Chald. et Syr. inter se collatarum. Lugd. Bat. 1628. 4to. Frcf. a. M. 1683. 4to.

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III. Chrestomathies and Readers.

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Geo. Lor. Bauer († 1806.) Chrest. e paraphras. Chald. et Talmude delecta c. nott. et ind. Nürnb. 1792. 8vo. (See Eichhorn's Bibl. IV 895 seq.)

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The Hebrew Lexicons generally contain also the Chaldee words which occur in Daniel and Ezra. The older Hebrew Grammars, (compare those of Alting and Danz,) contained also brief instructions for Chaldee.

CHALDEE GRAMMAR.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

§ 1. *Consonants.*

The Chaldee is written with the same characters as are employed in Hebrew; and, so far as we can trace its ancient history, was never expressed by any others. Indeed the square character, now termed *Hebrew* by way of distinction, appears to have belonged originally to the Chaldeans, (Babylonians,) and to have taken the place of the old Hebrew character among the Jews in the age succeeding the Babylonish exile.

The most ancient Phoenician, the Samaritan and the Hebrew coin-letter alphabets are essentially the same. The letters of the Palmyrene inscriptions, (the oldest of which date back to the first century after Christ,) much more resemble the square character. So do the letters of the Egyptian Aramean inscriptions, which are still more ancient. See Gesenius' Geschichte der Hebr. Sprache und Schrift, pp. 140 seq. Wood's Ruins of Palmyra, (the plates,) and Kopp's Bilder und Schriften, II. 245 seq.

§ 2. *Punctuation.*

1. The vowel-points, which are employed in Hebrew, have been transferred to the Chaldee, and appear in many manuscripts, and most editions of the Chaldee text. Since

it is evident that these points are the work of the Jews, and were invented several centuries after Christ, it is plain that the Chaldee must originally have been written without vowel-points. Thus the Palmyrene inscriptions exhibit no vowel-marks. But the letters א ו ר [*matres lectionis*] were earlier employed, in doubtful cases, as a guide in reading.

The last-mentioned fact is clear from such orthographical phenomena as חָוכְמָא, בֵּישָׁאצַר, מְלָאח, Dan. 2 : 35, etc. and from the abundant use of the *scriptio plena* throughout.

2. The transfer of the Hebrew vowel-points to the Chaldee took place in an age when the vowel system of the Jews was yet in an imperfect state; and in later times, the pointing of the Chaldee text, especially that of the Targums, did not receive the same attention which was devoted to the Hebrew. These circumstances exhibit clearly the reason why the punctuation of the Chaldee writings appears, at present, far less regular than that of the Hebrew. This irregularity is indeed so great that not only do different copies and editions, (especially those of London and Venice,) differ widely from each other, but there prevails throughout an extreme variableness in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn Einl. ins A. T. Part 2. p. 24 seq.

3. Long vowels sometimes occur in a mixed syllable without the tone, and *vice versa*, short vowels in a simple syllable. (Especially are ו and ◌ֵ employed altogether promiscuously, to which usage only a slight tendency is noticeable in Hebrew. See Gesenius Lehrgebäude p. 60.) For examples of the former comp. תּוֹנִיתֵהּ Deut. 23 : 16, אַרְתִּינִין Jer. 49 : 19, עִלַּיִן [ăllīn] Dan. 4 : 4; of the latter קְטַלוּ.

4. The violation of the rule of Qamets Hhatuph, in such cases as חָוכְמָא is only apparent. The ו is only a superfluous *mater lectionis* and is by no means to be regarded as quiescing in Qamets Hhatuph, or as a consonant [*Hhāvchma*] since it is written without Sheva. In general, however, Qamets Hhatuph seldom occurs in Chaldee words.

DAGHESH.

5. *Daghesh lene* is subject to the same general rules as in Hebrew.

a. The pron. suff. כוֹן and כֶן never receive it.

b. In some editions, יְ— in the middle of a word is treated as a diphthong, and the next letter does not receive Daghesh lene; as בַּיְתִי *baithî*. Generally however י is regarded as a proper consonant, and we find בַּיְתִי גְּלַיְתָ *bāy-tī, gelāy-tā*.

c. Nouns of the form מְלֶךְ (Heb. מֶלֶךְ) are treated as though the ground-form was מַלְכָּ, and Daghesh is inserted in the כ where a mixed syllable precedes; as מַלְכָּא, מַלְכִּי.

6. *Daghesh forte* compensative

a. Is inserted in the first radical of verbs עִּ; e. g. אַדְּקִ for אַדְקִ, Aphel from דְּקִ.

b. In ת of the passive prefix אִתְּ it compensates for the omission of א the characteristic prefix of Aphel, e. g. אִתְּקְטַל for אִתְאַקְטַל.

Note. The peculiarity of the Chaldee in both these cases is, that the letter for which compensation is made would, if the word were fully written, have *succeeded* the letter in which Daghesh forte is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism.

c. Sometimes, especially in the later Chaldee, it compensates for the omission of quiescents and consequent shortening of the vowel preceding the letter in which Daghesh forte is inserted; as אִלְּנָא instead of אִילָנָא, Gen. 3 : 2, Pseud. Jon. The converse of this also takes place; § 7. a. (2.)

7. Forms which regularly exhibit Daghesh forte, but sometimes appear with a different orthography.

a. The letter נ sometimes takes the place of Daghesh forte, even where the radical form does not exhibit a נ; e. g. הַנְעֵל Dan. 2 : 25, instead of הַעֵל or אַעֵל from עָלַל This may have arisen from an imperfect acquaintance with Chaldee. A Jew, on perceiving that נ was expressed in Chaldee *in many cases* where his own language required Daghesh forte or a long vowel compensating for it, would perhaps be liable to employ it even where it was not required by good Chaldee usage. See below § 6. *a.* note. Gesenius, Lehrg. § 33. 3.

b. Very frequently no compensation is made for the exclusion of Daghesh forte from gutturals; e. g. תְּקַרְבוּן Gen. 3 : 3, נְחַשׁ 2 K. 21 : 6.

c. As in Hebrew, Daghesh forte is sometimes dropped when the letter in which it would regularly be inserted has Sheva.

MAPPIQ.

8. Mappiq is inserted, as in Hebrew, in ה where it is not quiescent.

a. In the Pronominal suffixes ה֫ and ה֬, comp. § 8.

b. In ה when it occurs as the last radical of a verb or noun and is not quiescent; e. g. גְּבַהּ Ps. 131 : 1, אֱלָהּ Dan. 2 : 28.

ACCENTS.

9. *a.* In the Chaldee portions of the original Scriptures, the same accents are employed, and subject to the same rules, as in Hebrew, only that the half-accent Metheg is much less regularly and less frequently inserted than in Hebrew.

b. In the Targum of Onkelos, the train of accents is substantially the same as in the original text. See Chrestomathy Part I. Note on No. 1.

c. To the text of the other Targums no accents have been appended.

§ 3. *Tone-Syllable.*

The tone falls in Chaldee, (as in Hebrew,) usually on the last syllable. The following forms are exceptions, and are accented on the penultimate.

1. Segholate nouns which follow the Hebrew form; as מֶלֶךְ, טַעַם, בְּנַיִן, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in ־ָה ־ָא ־ָנָא and וּ; as קְטַלְתָּ, קְטָלָא, קְטַלְנָא, קְטָלוּ, קְטָלוּ.

3. The suffixes ־ָנִי ־ָהָא ־ָנָא ־ָהִי ־ָהִי; e. g. מַלְכָּהָא, רַגְלָנָא, הוֹדַעְתַּנִי, &c.

The German and Polish Jews place the tone in Chaldee (as they also do in Hebrew) on the penult. Whether this was the ancient Babylonish accentuation, cannot be decided from the accentuation prevalent in Syriac; since two closely related dialects may differ widely in this respect. Were

the vowels of the Chaldee, as we have them, entirely conformed to the old Babylonish pronunciation, we should have, in them, a clew to the ancient accentuation.

§ 4. *Of reading unpointed text.*

As points have not been attached to all the Chaldee text, and since the unpointed, (besides the use of the *matres lectionis* א, ו, י, which obtains likewise in Heb.) presents some peculiarities, it may be well here to notice, as an assistance in reading without vowels, one usage at least, which obtains in the Targums, viz. that a double ו or י is sometimes employed,

(*a*) In the middle of a word, either to indicate that these letters are moveable; as מצוותא i. e. מִצְוָתָא, תניינא i. e. תִּנְיָנָא; or that they are to be pronounced double; as אתדווחת i. e. אִתְדַּוְּחַת, חיבין i. e. חַיָּבִין.

(*b*) In the end of a word, especially when it is necessary to distinguish between the pronouns יְ— and ִי—; as רגלי i. e. רַגְלַי.

Note. Only one *abbreviation* occurs in the Targums, viz. יי for יהוה. The Talmud abounds with them. See J. Buxtorf De Abbreviat. Hebr. Basil. 1640. 8vo.

PART II.

ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION OF WORDS.

§ 5. *The subject generally.*

1. Before entering upon the derivation and modifications of the various parts of speech, it will be necessary to notice briefly the general principles according to which these changes take place. In Chaldee, as in every other language, these changes respect partly consonants, and partly vowels, which will naturally divide this subject into two parts.

2. It is proper to distinguish, among the changes of consonants and vowels with which we meet in the inflections of the parts of speech, between those which are *necessary*, and those which are the result of *euphony*. The former class includes those changes which are essential to permanent forms,—those which run through the language, and which form, so to speak, its substratum. Such are the terminations of the persons in verbs, and of the numbers in nouns. Those changes, on the other hand, may be reckoned *euphonical*, which are not essential to the form, but result simply from facility of utterance;

as קָטְלִין instead of קָטְלִין, בְּאַרְעִין instead of בְּאֶרַע, אִסְתְּחַר instead of אִתְּסְחַר. So in Latin we have *imminutus* for *inminutus*, *mi* for *mihi*, *hodie* for *hoc die*, &c. It is plainly with this latter class of changes that we are at present chiefly concerned.

§ 6. *Mutations of Consonants.*

The derivation and inflection of words, so far as they depend on the consonants, are effected by other letters (beside those which compose the root) being prefixed, inserted, or suffixed; or by the radicals themselves being omitted, doubled, or commuted with other letters; e. g. מִקְטַל, קְטוֹל, קַטְלָנָא, קְטַל from קְטַל; טָב from טוּב; גַּלַּי from גְּלָא. For these purposes the Chaldee employs the letters א, ה, ו, י, מ, נ, ת. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the *assimilation*, *transposition*, *omission*, *commutation*, and *insertion* of consonants.

a. Assimilation takes place regularly, (1) Of the letter נ, when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of יִנְפַּק is commonly written יִפַּק, מִכְתָּב instead of מִנְכְתָּב. Comp. § 18.—(2) Of ת in the passive prefix אִת with a succeeding ט or ד, more rarely with any other letter. See § 10. 5.

Note. The converse of this takes place, when, instead of doubling a consonant, the letter נ is inserted; e. g. קִנְצֵי for קִצֵּי; אַנְבֵּהּ for אַבֵּהּ Job 31 : 12. Dan. 4 . 9. (This takes place however in only a few words which must be learned by practice.)—י also is so used in the later Targums; e. g. אִירְקִרוֹן instead of אִקְרוֹן Gen. 38 : 9. Pseudo-Jon. מִירְלֵי instead of מִלֵּי Eccl. 10 : 12.

b. Transposition. The ת of the passive preformative

אֵת regularly changes places with the first radical, when that happens to be a sibilant (ז, ס, צ, שׁ or שׂ); e. g. אִצְטַבָּע, אִסְתַּחַר, אִשְׁתָּכַח.

c. The following letters are *dropped.* (1) י and נ in some forms in which they would stand in the beginning of a word without a vowel; e. g. פֶּן instead of נְפֶן, דַּע [Imp.] for יְדַע.—(2) Consonants destitute of vowels, by contraction; e. g. אִתְּשַׁר instead of אִתְאֲשַׁר, תְּרֵיסַר instead of תְּרֵי עֲסַר. Here belong also אַבֵּד instead of אֲאַבֵּד, סָרְתָּא instead of סְעַרְתָּא Ex. 9 : 31, Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קָטְלִיתוּן for קָטְלִינְתּוּן.—(4) Very frequently the quiescents; e. g. יְמָרוּן instead of יֵאמְרוּן, חֲזָאתִי instead of חֲזָאהִי.—(5) ת in the end of words, constantly in the absolute state of feminine forms like מַלְכוּת; —also in the later Targums בֵּי for בֵּית Gen. 22 : 19, Jon.

d. Commutation takes place, especially of *quiescents;* (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as מֵיבַד instead of מֵאבַד, (which is merely an orthographical change;)—(2) When a quiescent, homogeneous with the characteristic vowel of a particular form, is substituted for one which would be heterogeneous; as אֵקִים for אֲקִים (אַקִּים).

But those numerous cases of verbs ל״א do not belong here, in which י appears instead of א; nor such instances as קָרְמָיְתָא instead of קַדְמָאתָא; for in these cases the י is only the *original* consonant (which had been displaced by another) restored. See above.

e. Insertion. א prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e. g. אִשְׁתִּי, אִבְרִי. Here belong also such cases as אִתַּגַּר instead of אִתְאַגַּר, אִתַּקְטַל instead of אִתְאַקְטַל. For *Daghesh forte* is here *euphonic*, being primarily designed to shorten the pronunciation, (see Gesenius, Lehrgeb. p. 860,) though it constantly indicates the

doubling of the consonant; and for this purpose the vowel of the א falls back to the ח of the prefix.

§ 7. *Vowel-changes.*

The derivation and inflections of words are effected, in the second place, by *vowels*, when forms of words derived from the same ground-form are characterized by different vowels; ex. מִלָּה from מַלַּה, קְטַל from קָטַל, סְבָל from סָבַל. It is impossible to decide, in each particular case, why such and such vowels have been selected as characteristic of the form. We can distinctly ascertain, however, what are the characteristics of particular forms; and this again must be referred to the details of etymology. Only some variations from the general principles which regulate these forms, and some other modifications of vowels which result from facility of pronunciation, will be noticed here. Vowels, in the course of formation and inflection, are *commuted*, *transposed*, *dropped*, or *inserted*.

a. Commutation of vowels; (1) Short for long, when a mixed syllable loses the tone; as חִנֵּהּ from חָנַן, כְּלֵהֵין from כָּל, עִקַּר *const. state* of עֵקֶר. In these cases וֹ pure generally becomes ־ֻ; and ־ֵ, ־ֶ. When the long vowel remains unchanged, either that is impure, or the last consonant of the ground-form is thrown forward and pronounced with the suffix; e. g. שְׁלָמְכוֹן Dan. 3 : 31. So constantly in Hebrew; as דִּבְרָהּ. See above § 2. 2.—(2) Long vowels take the place of short;—in pause; as כְּסָתָּ Dan. 2 : 32, אֵמַר Dan. 4 : 6, אָתְּ Gen. 4 : 11, מְשָׁלָּח Ex. 4 : 13, (though this is not universally the case; comp. Dan. 2 : 9, 17);—before a guttural which would regularly be doubled; as מְבָרְכָה instead of מְבַרְכָה, מֵאַרְעָא instead of מִאַרְעָא; (although this likewise is not without exceptions, especially if the guttural be ה or ח. Dan. 4 : 16, 24);—

before other consonants, less frequently; as אִיקָרוֹן instead of אִקָּרוֹן Gen. 38 : 9. Ps. Jon. see § 6. a.;—when a quiescent which would regularly have a composite Sheva, drops it and quiesces in the preceding vowel; as לֵאדַיִן instead of לֶאֱדַיִן.—(3) It is for the sake of euphony that, in final syllables which terminate in a guttural, Pattahh is usually found before it, instead of the usual characteristic vowel; as יִשְׁלַח instead of יִשְׁלָח, שַׁבַּח instead of שַׁבָּח; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. אוֹסִיק instead of אַוְסִיק.

The case of *simple* syllables, in which long vowels have displaced the short ones, does not belong here. In most of these instances, the *punctuators* probably employed the short vowels; and such forms as שָׁמְעוּ, בָּקְרוּ occur only in particular editions.

b. *Transposition* of vowels takes place in some monosyllabic forms of verbs, the vowel of which is between the last two radicals, when they receive a pronominal suffix; as קָטְלֵהּ from קָטַל;—also in some contracted forms of verbs עי"ע; as יַדֵּק for יַדְקֵק;—and finally, in cases like קוֹם for קָם, מַתֵּי for מָאתֵי, when the moveable א or ו, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

c. Vowels are *dropped*, in the final syllable of groundforms, only when formative syllables are added, and then much less frequently than in Heb.; e. g. עָלְמָא from עָלַם, קָטְלִין from קָטַל, פַּרְזְלָא from פַּרְזֶל, יִקְטְלוּן from יִקְטֹל. The vowels most frequently omitted are Pattahh, Tseri and Hhireq.

d. Finally, vowels are *inserted;* (1) When two consonants would otherwise stand together without a vowel in the beginning of a syllable; as יִקְטֹל from קְטַל, לְמִלַּךְ from מְלַךְ. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when

the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as וַאֲנָא, לֶאֱסָר.—(2) In cases like תֶּעֱבְדוּן Ez. 7 : 18, חֶחֳרַבְתְּ Ez. 4 : 15, instead of תֶּעֱבְדוּן, חֶחֳרַבְתְּ; where three consonants would come together, in the beginning of a syllable, without a vowel.

Note. In case (1) the inserted vowel regularly belongs to the first of the two consonants which would have been without vowels. In the later Targums, a practice somewhat different prevails to considerable extent. Instead of a *short* vowel under the first consonant, a *long* vowel appears under the second; e. g. וְאָמַר instead of וַאֲמַר Gen. 3 : 1. Ps. Jon. et passim. דְּמָתִילָא instead of דְּמָתִילָא Gen. 3 : 24. Ps. Jon.

CHAPTER II.

PRONOUNS.

§ 8. *Personal and Possessive Pronouns.*

1. Personal pronouns are divided, as in Hebrew, into two classes, separate and suffixed. The former express, with some exceptions, the nominative case, and the latter the oblique cases.

TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORM.

Singular.			Plural.		
1. c.	אֲנָא, (אֲנָה)	*I*	1. c.	אֲנַחְנָא, (אֲנָן)	*we*
2. c.	אַתְּ, אַנְתְּ (אַנְתָה)	*thou*	2. m.	אַתּוּן, אַנְתּוּן	*ye*
3. m.	הוּא, אִינְהוּ, אִירְהוּ (Prov. 25 : 20, like the Syr.)	*he*	2. f.	אַתֵּין, אַנְתֵּין	*ye*
3. f.	הִיא (אִירְהָא, אִירְתָא,)	*she*	3. m.	הִנּוּן, (הִנֵּין) / הִמּוֹן, הִמּוֹ	*they*
			3. f.	אִנֵּין, (אִנְהִי, חִנֵּין)	*they*

2. The suffix (or inseparable) pronouns are appended to verbs, to the signs of cases (§ 60) and prepositions, or to nouns. In the last case they are usually translated by possessive pronouns, though the genitive of personal pronouns would more exactly express them; precisely as in

Greek, *πατήρ μου*, &c. The following are the suffixes attached to verbs.

1. c.	־ֵנִי, (נִי)	*me*	־ָנוּ, ־ֵנוּ (־ָנָא, ־ֵנָא)	*us*
2. m.	־ְךָ	*thee*	כֶם	*you*
2. f.	־ֵךְ, ־ְךָ, ־ֵךְ		כֶן	
3. m.	־הוּ, ־ֵהוּ (־וֹהִי, ־הִי)	*him*	־ָם, ־ֵם	*them*
3. f.	־הָ, (־ָהּ,)	*her*	־ָן, ־ֵן	

Which of the forms is to be used in each particular case, is explained in § 16, where also will be found an explanation of the so-called *Nun epenthetic*, which is frequently inserted between the verbal form and its suffix.

3. The suffixes of nouns are divided, again, into two classes, viz. those attached to nouns singular, and those attached to nouns plural. The latter are expressed by somewhat lengthened forms, in which the י of the plural termination commonly appears. They are generally the following:

I. SUFFIXES TO NOUNS SINGULAR.

Singular suffixes.			Plural suffixes.	
1. c.	־ִי	*my*	־ֵינוּ	*our*
2. m.	־ְךָ	*thy*	כֶם, כוֹם	*your*
2. f.	־ִךְ, ־ֵךְ		כֶן	
3. m.	־ֵהוּ	*his*	הֶם, (הוֹם)	*their*
3. f.	־הָ, (in bibl. Ch. ־ֵהּ)	*her*	הֶן, הֵין	

Note 1. Twice, instead of ־ֵהוּ appears ־ֵא Dan. 4 : 15, 5 : 8; the Targumists wrote likewise וֹהִי Gen. 1 : 12, 21, or with the full orthography ־ֵיהוּ. Appended to the words אָב, אָח and חָם which before suff. take the forms אֲבִי, etc., the suff. of the 2d and 3d per. sing. take the forms ־ְךָ, ־ִי, ־ָהּ; the last of which forms occurs also elsewhere as a noun-suffix. Gen. 3 : 5. Est. 1 : 12.

The same forms are attached to *prepositions*, (excepting such as are originally plural nouns, § 44. 2.) and to the signs of cases לְ, אֵת, etc.; as לִי, בִּי, אֹתָהּ, etc. See below § 44.

II. SUFFIXES TO NOUNS PLURAL.

Singular suffixes.			Plural suffixes.	
1. c.	־ָי	*my*	־ַיְנָא, ־ָיְנָא, (־ָיְנוּ)	*our*
2. m.	־ֶיךָ, ־ֶךָ	*thy*	־ֵיכוֹן	*your*
2. f.	־ַיִךְ, ־ֶיךָ		־ֵיכֶן	
3. m.	־וֹ, ־ָיו	*his*	־ֵיהוֹן	*their*
3. f.	־ָהּ, (־ֶיהָ Dan. 7 : 7, 19.)	*her*	־ֵיהֶן	

Note 1. These suffixes are regularly appended, however, only to plurals masculine. Indeed, it is from the termination of such nouns, that the י comes, which appears in the suffix of the 2d per. sing. and in all the plural suffixes. Feminines frequently take the sing. suff. ־ָי, ־ָהּ, etc. Gen. 20 : 17. Dan. 2 : 32, 5 : 2. Ez. 4 : 17, 6 : 18. Is. 1 : 4. Prov. 1 : 18. Gen. 47 : 9. In Syriac this is constantly the case. The Chaldee exhibits a medium between the usage of the Hebrew and that of the Syriac.

Note 2. The suffix ־ָיִךְ is in some editions written ־ָיִךְ or ־ָיִךְ. Frequently it appears abbreviated ־ָךְ Dan. 5 : 10. 2 Sam. 11 : 8, 24. Ps. 119 : 4.—So also the feminine ־ָיִךְ is in many editions written ־ָךְ, so that the genders are not distinguished. Isa. 49 : 18. Ven.

Note 3. The possessive pronoun may be expressed separately from its noun by appending suffixes to דִּיל (comp. of the relative דִּי, and לְ, sign of the dative case); or, more rarely, to דִּיר (comp. of דִּי relative and דְּ, sign of the genitive case); e. g. מַלְכָּא דִּילָךְ, *thy king*, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them דְּ (relative) is prefixed.

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e. g. בַּתְרַי; קֳדָמוֹהִי, צִלּוֹהִי, בֵּינֵיכוֹן. See § 44. 2. So also do אִית [=Heb. יֵשׁ,] לַיִת its negative, and כְּמָא, *as;* e. g. אִיתַי, לֵיתוֹהִי, כְּמֵיהוֹן, and the suffix must be rendered in the nominative case.

§ 9. *Other Pronouns.*

1. The *Demonstrative Pronouns* are, sing. masc. דֵּךְ (דֵּיכִי Gen. 37 : 19, דֵּיכִי Job 9 : 24,) דֵּן, דֵּין (הָדֵין Jer. 26 : 9;) fem. דָּךְ, דָּא; com. דְּכֵן, דְּנָא, (דְּנָה,) דָּנָן (Ps. 24 : 6, 52 : 8,) *this, that;* plur. com. אִלֵּךְ, אֵלֶּה, אֵל, אִלֵּךְ *these, those.*

Note. With the Hebrew article, הָהוּא, הָאִלֵּין (Ex. 20 : 1) are equivalent to our expressions *this very, precisely this.* So also are the forms אִירְהוּא, אִירְהִיא, אִירָנָא (Ruth 1 : 16. Lam. 1 : 4.)

2. The *Relative Pronoun* is דְּ (as a prefix), or דִּי* (as a separate word), of both genders and both numbers. It designates regularly the Nominative or Accusative. How the other oblique cases are indicated, see in Syntax § 60.

3. The *Interrogative Pronouns* are expressed, sometimes, according to the Hebrew analogy, by מַן *who?* of

* In the Egyptian Aramean inscriptions זי and זה. Comp. the Heb. זֶה.

persons, (whence מִנּוּ for מִן הוּ Prov. 20:6, 27:4,) and מָא (מָה) *what?* of things: sometimes, by prefixing the interrogative particle אֵי to the *demonstrative pronoun:* אֵידֵין m. אֵידָא f. (הֵידֵי, הֵידָא). The latter mode is rather more expressive, *who indeed? who then?*

On the mode of designating the reflexive and reciprocal sense of pronouns, compare Syntax, § 49. 1.

CHAPTER III.

VERBS.

§ 10. *Derivation and inflection of verbs generally.*

1. Verbs, as in Hebrew, are generally *primitive.* A few are formed from nouns, and are called *denominatives;* e. g. שָׁרֵשׁ *to eradicate,* אִשְׁתָּרַשׁ *to take root,* from שֹׁרֶשׁ *a root;* הֵאֱהִיל *to pitch a tent,* from אָהֳלָא *a tent;* אִשְׁתְּמוֹדַע *to be acquainted,* from מוֹדַע *an acquaintance.*

2. The roots of verbs consist, generally, of three consonants which are pronounced in one syllable with the vowel ־ under the middle radical. A few consist of four consonants [quadriliterals], and are pronounced with ־ ־; as סַרְבֵּל *to cover.* The root is the third person singular masculine Praeter, and from this are derived, not only the other parts of the active voice, but a passive consisting of the same moods and tenses.

Derivative Conjugations.

3. As in Hebrew, other forms, derived from the root and analogous to it, are employed to express various modifications of the original sense. These also are conjugated through an active and a passive voice. They are generally two, קַטֵּל and אַקְטֵל. These, as well as the

ground-form, are called *conjugations;* so that we may reckon in Chaldee three usual conjugations, each including an active and a passive voice. For the unusual conjugations, Shaphel, Poël, &c., see § 14.

4. *Characteristics and signification of the conjugations.* (1) The 2d conjugation or Paël is characterized, like the Hebrew Piel, by Daghesh forte in the 2d radical. (*a*) Its signification is usually *causative*, when Peal is intransitive; as חֲכַם *to be wise*, חַכֵּם *to make wise;* חִוַר *to be white*, חַוַּר *to make white, to wash.* (*b*) Frequently Paël has merely the sense of *exhibiting*, *regarding*, or *treating* a person as being or doing what is expressed in Peal; e. g. כְּדַב *to lie*, כַּדֵּב *to regard one as a liar, to convict one of falsehood.* (*c*) Sometimes it is *privative;* as דַּשֵּׁן *to remove ashes;* סַקֵּל *to clear out stones.*

(2) The characteristic of the 3d conjugation or Aphel is א (sometimes ה) prefixed to the root, and the vowel ֲ (or ֳ) in the last syllable. In signification it is usually (*a*) causative of Peal (especially in verbs which want Paël, though both are sometimes found; e. g. סָמַךְ, אַסְמַךְ). Thus לְבַשׁ *to put on*, אַלְבֵּשׁ *to cause* [*another*] *to put on, to clothe*, חֲטָא *to sin*, אַחְטֵי *to seduce* or *entice to sin.* Sometimes, (*b*) like Paël, it has merely the sense of *exhibiting*, &c., e. g. אַצְדֵּק *to show* [*a person*] *to be righteous, to treat as righteous, to acquit.*

Note. The same conjugations are not in use in all verbs. A large number appear only in Peal, others in Paël only; for examples of the latter compare זמר, חבר, סנף, סלח. Where the same verb has both Paël and Aphel, these two conjugations, for the most part, have different senses; e. g. מַלֵּךְ *to advise*, אַמְלֵךְ *to constitute a king.*

5. The Passives of all the conjugations are characterized by the preformative syllable אִתְּ. The ת of this prefix is sometimes assimilated to the succeeding letter, or transposed with it, as follows.

(*a*) When the active form commences with ד, ט or ת, the ת of the passive prefix is assimilated, and expressed by *Daghesh forte* in the following letter; e. g. אִדְּבַר, אִטַּפַּת, אִתַּבַּר, from דְּבַר, טְפַת and תְּבַר. Less frequently, and only in the later Targums, does the same assimilation take place before other letters; e. g. אִכְּתִיב *it is written*, for אִתְכְּתִיב, Eccl. 12 : 10.

(*b*) If the ground-form commences with a sibilant [ז, ס, צ, שׁ or שׂ], the ת is inserted after that letter; e. g. אִשְׁתְּבַק. But after ז, it is changed into ד; as אִזְדַּמַּן from זְמַן; and after צ into ט; as אִצְטְדִי from צְדָה.

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as אִתְמְלִךְ *to consult together;* frequently, even in the sense of the Greek middle voice; e. g. אִסְתְּבַן *to get an advantage.*

Moods and Tenses.

6. All these conjugations have, in both active and passive voices, the Praeter and Future tenses, the Infinitive and Imperative moods, and the Participle. The actives have two participles throughout. All these arise out of the ground-form, mediately or immediately, by the insertion of formative letters, or by a different pronunciation of the radicals, or by both together. The different persons of the Praeter and Imperative are formed, as in Hebrew, by suffixes, and the Future by prefixes and suffixes, originally fragments of personal pronouns.

7. *Verbs are either regular or irregular.* The former class includes all those verbs, the radicals of which remain unchanged throughout all their inflections; the latter, those which suffer a change or omission of one or two radicals.

§ 11. *Inflection of the Regular Verb.*

1. Most nearly connected with the Praeter stands the *Imperative*, from which the Future is derived. The Imperative of Peal is characterized by the vowel ־ֶ; those of Paël and Aphel are like the Praeter of the same conjugation.

2. The *Future* is derived from the Imperative by prefixing י; which is pronounced in Peal with ־ֶ, in Paël with ־ִ, in Aphel (where the א suffers elision) with ־ֵ, and in all the Passives with ־ָ [יִת].

3. The *Infinitive* is formed from the Praeter in two ways. (*a*) In Peal by the prefix מְ. (*b*) In the other conjugations and in all the Passives, by the sufformative syllables א־ָ־ֶ.

4. The *Participles* are also derived from the Praeter, and are formed, (*a*) In Peal, by merely changing the vowels, קָטַל, קָטֵל; (*b*) In all the other conjugations and in the Passives, by prefixing מ which is pronounced in Paël with ־ִ, in Aphel with ־ֵ and in the Passives with ־ָ, מְת. Of the two Participles in the Active forms, the first has ־ֶ constantly in the last syllable, and is active; the second has ־ֵ in the ultimate, with a passive signification.

5. The formation of the persons is more simple in the Praeter and Imperative, in the Future more complex. The following table exhibits the letters and syllables employed in forming the different persons.

Sing.	3. m.	3. f.	2. m.	2. f.	1. c.	Pl. 3. m.	3. f.	2. m.	2. f.	1. c.
Praeter.	—	־ַת	־ָתְ	־ָתְ	־ַתִּי	־וּ	־ָה	־תֶם	־תֶן	־נוּ
Imperat.			—	־ִי				־וּ	־נָה	
Future	־	ת־	ת־	ת־ִין	א־	י־וּן	י־ֶה	ת־וּן	ת־ֶין	נ־

6. When sufformatives are added which take the tone,

(*a*) The vowels ◌ַ, ◌ָ and ◌ֶ (the latter only in the Fut. Peal) of the final syllable of the ground-form, are dropped, provided the sufformative commences with a vowel. Those which precede ו and א◌ָ of the 3d person plural Praeter, and the termination of the Imp., since these sufformatives do not take the tone, are retained.

(*b*) In the 3d pers. fem. and 1st pers. com. sing. Praet. in Peal and Ithpeel, where two consonants would, according to the above rule, come together without a vowel, Hhireq is introduced to facilitate pronunciation.

Note. The principal variations of the Chaldee, from the mode of forming the persons in Hebrew, are, that, in the former, the 2d p. sing. Praet. has, generally, no distinction of gender, while the 3d p. plur. has; and that the 3. plur. fem. Fut. takes י instead of ת for its preformative. The sufformatives of the Future (e. g. ◌ֵין) are capable of an easier explanation than in Hebrew.

§ 12. *Notes on the paradigm of the Regular Verbs.*

I. Generally.

1. Forms with ◌ַ are often written fully (◌ַי) or even with ◌ָ, e. g.

a. 1 sing. and 2. f. plur. Praeter; as שְׁמָעַיִת Gen. 3 : 10, (שְׁמָעִית Pseudo-Jonathan,) עֲבַדְתִּין Ex. 1 : 18. Ps. Jon.

b. Paël and Aphel; e. g. מַלַּילְתָּ 2 K. 6 : 23, מַלַּילְתָּ Ps. 16 : 2.

c. The Part. act. in Pe. e. g. נָחַת Dan. 4 : 10, 20, נָכִית Gen. 3 : 15. Jeru. Targ. סָבַר Gen. 3 : 9. Pseudo-Jon. should doubtless be read סָבַר.

d. The Participle Peil sometimes, though seldom, appears in a contracted form; as תְּקַל Dan. 5 : 27.

2. *Praeter.* The 2. p. sing. masc. sometimes as קְטַלְתָּא Prov. 23 : 8. 2 Sam. 14 : 13. The 1st pers. sing. m. sometimes appears in the form קְטָלִית, Gen. 3 : 10, 13, Pseud. Jon.; or even like the 2d person; e. g. פַּקִּידְתָּא, Gen. 3 : 22, Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ן; e. g. עֲבַדוּן Gen. 3 : 7, שַׁבַּחוּן Ps. 148 : 7. The fem. sometimes appears ending in ◌ָן; as אֲמַרָן Ruth 1 : 10, אֲמָרָן 1 : 19.

3. *Future.* Instead of the formative י the Targum of Proverbs, in accordance with the Syriac, exhibits also נ; e. g. נְרַגוּל Prov. 16 : 10, etc. Compare Dathe, *de ratione consensus version. Chald. et Syr. Prov.* Leipzig, 1764. pp. 16.—Instead of וּן, appears וּ as termination of the 3d p. pl. m. Ez. 4 : 12, יְחַטוּ.

4. *Infinitive.* The biblical Chaldee has ◌ָה sometimes instead of ◌ָא termination of all the Inf. excepting Peal. Dan. 2 : 12, 14. Ez. 7 : 14. Dan. 6 : 4. In the Targums sometimes appears וּת (without suffixes) Esth. 1 : 5. Ps. 102 : 23. Sometimes the characteristic ending ◌ָא is

omitted; as 1 Sam. 26:25, 30:8. Paël, Aphel and the Passives have sometimes a מ prefixed to the Inf. e. g. מְחַלָּכָא Sol. S. 1:7, מַבְאֲשָׁא Deut. 32:23, Jerusalem Targ. Forms like הֲלוּכֵי Lev. 13:7. Jon. אַתְהוּלֵי Job 1:13, אַקְסוּנֵי Deut. 18:10. Jer. T., with paragogic י־, are more rare.

5. *Passives.* Instead of the preformative אִת the biblical Chaldee frequently exhibits הִת (Ez. 6:2, &c.); the later Targums in the 1st. conj. נִת; e. g. נְתְמְסַר 1 Sam. 23:7; (agreeing with the Rabbinical conj. Nithpaël); and in the Inf. of all the conj. מִת; as מְתְנְגָּמָא Ex. 21:20, Jer. T. מְסְתַּלָּקָא Deut. 32:1, Jer. T. On the other hand Prof. Winer in the second ed. of his grammar remarks that the Participles sometimes drop their initial מ, and cites as examples אִרְעַמְרָא Job 28:21, and אִתְחַשְׁבִינָן Gen. 31:15, J. T.; but Walton's Polyglott has in these passages מְרַעְמְרָא and אִתְחַשְׁבְנָא.

II. Notes on the several conjugations.

1. *Peal. a.* Some verbs, especially such as are intransitive, take ־ָ (־ָי) or ־ָ (־ָי) and a few וֹ as the characteristic vowel of the Praeter; e. g. בְּאֵשׁ *to be evil*, טָאֵב *to be good*, יְתִב *to sit*, שְׁכִיב *to lie* (*recline*), תְּקֵף *to be strong*, דְּמוֹךְ *to sleep*, Gen. 2:21, חֲרוֹב *to be dry.* These vowels remain in those persons where ־ָ is usually retained; e. g. שְׁאֵלַת Prov. 30:7, שְׁאֵלְנָא Ez. 5:9, סְלַקוּ 4:12, חֲרוֹבוּ Jer. 49:4. The 3d p. sing. fem. also retains its vowel; as בְּטֵלַת Ez. 4:24, חֲרוֹבַת Ezek. 26:2.—Such verbs in ־ָ or ־ֵ form the Imp. in ־ַ, ־ֶ or ־ִ; as לְבַשׁ 1 K. 22:30, אֲזַל Gen. 22:2, קְרַב Job 2:5; the Future in ־ַ, ־ֶ or וֹ; as תִּכְבַּשׁ Dan. 5:16, תִּתֵּיב Deut. 28:30, יִתְקוֹם Gen. 31:35. When two forms of the Future, as ־ַ and ־ֶ, or ־ַ and וֹ coexist in the same verb, they have different significations; e. g. יִקְרַב Num. 1:51. [who] *will approach*, (Future.) יְקָרֵב Isa. 5:19, *let* [it] *approach*, (Optative,) etc. But verbs in וֹ form the Fut. in וּ; e. g. יְדָמוּךְ Ps. 121:4.

b. The Infinitive, in the later Targums, has sometimes the termination ־ָא; e. g. מְסָעֲדָא Ps. 118:7. Sometimes it has the form מִקְטָל, Job 29:6. Ruth 4:6; less frequently like the Heb. קְטוֹל or קְטוּל; e. g. Gen. 49:6. Ruth 2:1. Ps. 105:14, (even with suff.,) or as Inf. absol. קְטוֹלִי Lev. 13:7, Pseud. Jon.

c. The Imperative exhibits, in a few instances, the full orthography קְטוּל, 2 Sam. 13:20. Ps. 31:24. It sometimes occurs with Hholem in accordance with Hebrew analogy; as בְּחוֹן Ps. 26:2; especially with suffixes; e. g. קְטוֹלְנִי 1 Sam. 20:8.

2. *Ithpeel.* The last syllable sometimes takes ־ָ (־ָי); e. g. תִּשְׁתְּבַק Dan. 2:44, comp. 2 K. 7:4. Prov. 3:5. Gen. 9:7, אִתְּיְחִרוּ Eccl. 12:11. Sometimes ־ַ; as אִתְּפְלַג Gen. 14:15.—Preformative sometimes אֶת, Dan. 7:15.

3. *Paël.* א preformative of 1. sing. Fut. has sometimes ־ֶ; e. g. אֲבַסַּר Isa. 42:9, אֲסַלְּעִם 63:3; and even ־ֶי; as אֲרַמֶּיל Deut. 32:1, Jon., where the Jer. T. has אֲמַלִּיל.—As in Hebrew, Daghesh forte is sometimes omitted when the middle radical has Sheva.

4. *Ithpaal.* Final vowel sometimes ־ָ or ־ַ; e. g. אִתְפַּשַּׁם Hos. 4:11,

אִתְחַפִּיךְ Ps. 105 : 25, מִתְכַּוֵּן Gen. 3 : 15, Jer. T. Heb. Pual forms occasionally appear instead of this conjugation; as מְזוּמָּן Isa. 53 : 5, מְכֻוָּן Gen. 28 : 17, Jon. מְצוּיָּר Gen. 37 : 3, Jon.

5. *Aphel.* In the biblical Chaldee, and occasionally in the Targums ה appears, as the preformative of this conj. (הַקְטֵל), and even in the Fut. and Part. after the characteristic prefixes; e. g. הַרְגִּיזוּ Ez. 5 : 12, הַכְרִיזוּ Dan. 5 : 29, יְהַשְׁפֵּל 7 : 24, תְּהַנְזִיק Ez. 4 : 13, מְהַקְרְבִין 6 : 10.—Hiphil sometimes takes the place of Aphel in the biblical Chaldee; e. g. הֶאֱהִיל Dan. 5 : 20, 7 : 22.

6. *Ittaphal.* For this conjugation, which indeed *elsewhere* is seldom found, the *biblical* Chaldee constantly exhibits *Hophal;* e. g. Ez. 4 : 15, Dan. 4 : 33, 7 : 11, (with Qamets Hhatuph *or Shureq.*)

§ 13. *Personal inflection of the Participles.*

1. The Participles of all the conjugations, in order to supply the want of a Present tense, are, as in Hebrew, construed with the separate Personal Pronouns of the first and second persons; e. g. קָטֵל אֲנָא *I kill.* Beside this mode, the Chaldee has one peculiar to itself, viz., to inflect the Participle by the addition of pronominal fragments, thus forming in fact a new tense. The two Participles Peal are, after this mode, inflected as follows.

	First Participle.		*Second Participle.*	
	Sing.	Plur.	Sing.	Plur.
2 m.	קָטְלַת *	קָטְלִיתוּן	קָטִילַת	קְטִילִיתוּן
2 f.	קָטְלָתִי	קָטְלָתֶן	קְטִילָתִי	קְטִילָתֶן
1 m.	קָטְלָנָא	קָטְלִינָן	קְטִילְנָא	קְטִילִינָן
1 f.	קָטְלָאנָא	קָטְלָנָן	קְטִילָאנָא	קְטִילָנָן

2. In the biblical Chaldee a kind of passive preterite tense is in use, formed by appending the sufformatives of the Praeter to the Part. Peil. It takes the place of Ithpeel.

1. c.	2. f.	2. m.	3. f.	3. m.	
קְטִילַת	קְטִילְתְּ	קְטִילְתְּ—תָּא	קְטִילַת	קְטִיל	Sing.
קְטִילְנָא	קְטִילְתֶן	קְטִילְתוּן	קְטִילָא	קְטִילוּ	Plur.

* *Qātelăth*, not *qŏtlăth*, § 2. 9. a. The learner should bear in mind that a knowledge of forms alone can enable him to distinguish Qamets Hhatuph from Qamets.

Comp. Dan. 5:27, 28, 30, 7:4, 6, 11. Ezra 5:14. That these are not to be considered forms of Praeter Peal with — is plain, partly from their passive signification, and partly from the fact that other forms of the same are usually employed in the Praeter in an active sense.

§ 14. *Unfrequent Conjugations and Quadriliterals.*

1. As in Hebrew, certain unfrequent conjugations occur, some of which are confined to particular classes of irregular verbs.

a. Poel and *Ithpoal*, characteristics, same as in Hebrew; e. g. סוֹפֵק Hos. 13:5, סוֹבֵר Num. 11:12; especially in verbs עע; as שׁוֹמֵם, אִשְׁתּוֹמֵם.

b. Polel and *Ithpolal*, in verbs עו; e. g. רוֹמֵם Ps. 75:8. Dan. 4:34, אִתְרוֹמַם Dan. 5:23. Ps. 107:25.

c. Palel and *Ithpalel;* as טַעֲמֵם, אִשְׁתַּעֲמֵם.

d. Palpel, formed by repeating the first and third radicals, and *Ithpalpal;* e. g. בַּלְבֵּל Gen. 11:9, טַמְטֵם, (from טום) Judg. 3:22, דַּכְדֵּךְ (from דוך) Ps. 143:3. Comp. §§ 19, 22.

e. Shaphel and *Ishtaphal;* e. g. שַׁכְלֵל Ez. 4:12. Gen. 49:10, אִשְׁתַּעֲבַד Gen. 49:10, יִשְׁתַּכְלֵל Ez. 4:13.

שֵׁיצִיא Ez. 6:15, is Shaphel from יָצָא. Gen. 2:2, without א, שֵׁיצֵי; Passive אִשְׁתֵּיצֵי *to procure the completion of a thing, to finish.*

2. *Quadriliteral verbs* follow usually the form of Paël; e. g. קַטְרֵג (Syr. ܩܛܪܓ i. q. *κατηγορεῖν*) Job 37:20, סַרְבֵּל 20:15, תַּרְגֵּם *to interpret.* The origin of these verbs is to be explained, for the most part, as in Hebrew. See Gesenius Lehrgeb. p. 861, seq.

Note. Altogether peculiar is the verb שִׁיזַיב (שֵׁיזִיב) Dan. 3:28. *Fut.* יְשֵׁיזִיב Isa. 53:11. *Inf.* שֵׁיזָבָה Dan. 3:15. *Part.* מְשֵׁיזִיב Dan. 6:28. *Pass.* אִשְׁתֵּיזִיב Gen. 32:30. Syr. ܫܙܒ. This Chaldee form should however be regarded rather as a kind of *Poel* than as a quadriliteral.

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ח, ע, and to some extent also, ר) present the same peculiarities as in Hebrew. It will

be sufficient therefore to give examples of the most important forms.

2. Verbs Pe guttural. *Peal*, Praet. עָבַד f. עָבְדַת 2. m. עָבַדְתָּ 1. c. עָבַדְתִּי, Imp. עֲבֹד, עֲבִיד, עֲבִיד, אֱזַל, (אֱזִיל), אֱחִיד Ex. 4 : 4, fem. עֲבָדִי, (אֱמָרִי Gen. 12 : 13), Plur. עֲבִידוּ Ex. 5 : 16, אֱמָרוּ Dan. 2 : 9, Inf. מֶעְבַּד, מֶהֱדַר, Fut. יַחֲזוֹר, יַעֲבֹד, יַעְרֹךְ, יַעְבֹד, Participles עָבֵד, עָבִיד.—*Ithpeel*, אִתְעֲבַד, אִתְעֲבַר.—*Paël*, Praet. עִבַּד, Fut. יְעִבַּד.—*Ithpaal*, אִתְעַבַּד.—*Aphel*, Praet. אַעֲבַד, אַחֲרִיב, Fut. יַהֲלִיךְ, יַחְפֵּס, Part. מַחְלַךְ.

3. Verbs Ayin guttural. *Peal*, Praet. בָּחַן f. בָּחַנְתְּ, 1. c. בָּחַנְתִּי; Imp. בְּחַן; (בְּחוֹן); Inf. מִבְחַן; Fut. יִבְחַן; Part. בָּחִין, בָּחֵן.—*Ithpeel*, אִתְבְּחִין, אִתְבְּחַן.—*Paël*, חִרֵשׁ, Inf. קָרְבָא.—Aphel, אַבְחַן.

4. Verbs Lamedh guttural. *Peal*, Praet. שָׁכַח fem. שָׁכְחַת; Imp. שְׁכַח, שִׁכְחִי; Fut. יִשְׁכַּח, יִשְׁלַח, (יִשְׁמוֹעַ); Part. שָׁכֵחַ, שָׁכִיחַ.—*Ithpeel*, אִשְׁתְּכַח, fem. אִשְׁתְּכַחַת.—*Paël* Praet. שִׁבַּח, Fut. יְשַׁבַּח; Part. act. מְשַׁבֵּחַ Dan. 4 : 34.—*Ithpaal*, אִשְׁתַּכַּח.—*Aphel*, אַשְׁכַּח, אַשְׁכִּיחַ, 1st. pers. אַשְׁכַּחַת.

Note 1. When the first radical of a verb Pe guttural happens to be א, this letter is frequently dropped in Ithpeel when it would be without a vowel (i. e. would have a composite Sheva), and by way of compensation, ת of the prefix takes Daghesh forte; e. g. אִתְּחַד instead of אִתְאַחַד Num. 15 : 13, 35 : 33.

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in ַ ָ or ֶ ָ (the latter only in verbs ל״ה) with the tone on the penult; e. g. אַמַּרְתְּ Gen. 30 : 16, אֲמָרְתְּ Dan. 5 : 10, הַבַּרְתְּ Gen. 16 : 3.

Note 3. When the 1st radical takes a comp. Sheva, verbs פ״א and פ״ח usually have ֶ, Dan. 2 : 9. Sol. S. 5 : 3.; verbs פ״ח and פ״ע, generally ַ.

Note 4. Forms like הֶחֱסִין Dan. 7 : 22, belong not to Aphel but to Hiphil. and are Hebraisms.

Note 5. Occasionally verbs with ו for their second radical, exhibit י instead of that letter in Paël; as שַׁיֵּל from שְׁאַל, שַׁיֵּר from שְׁאַר. See § 6. *d*.

§ 16. *Regular Verbs with suffix Pronouns.*

1. Of the suffixes given above in the table, § 8, 2. those which begin with a vowel, are generally appended to verbal forms terminating in a consonant; and *vice versa*, those which begin with a consonant, to verbal forms terminating in a vowel. The Imperative and Participles must be excepted, as they frequently take those suffixes (of the 1st pers. sing. and plur.) which have no union-vowel; as קָטָלַנִי, קָטָלָנוּ.

2. The changes which verbs undergo in consequence of the accession of pronominal suffixes, respect chiefly the vowels, which are sometimes dropped, sometimes transposed. See Paradigm II.

(*a*) *Peal*, Praeter. Before suffixes which have a union-vowel the 3d pers. sing. masc. has the form קָטַל; as קָטָלְךָ *he killed thee*, קָטָלָנוּ *he killed us*, קָטָלוּךְ *he killed them* [*those men*]. Before כֶּן and כֵּן the original form remains. The 3d pers. plur. masc. becomes קָטְלוּ, (before כֶּן and כֵּן, קָטְלוּן,) the fem. which is rare, קָטְלָה; as קָטָלַנִי, קָטָלָהִי, the 2d masc. קָטַלְתּוּ. The 2d pers. sing. remains unchanged, though in a few cases we have for the fem. קָטַלְתִּי, Jer. 15 : 10. The 1st pers. sing. takes the form קָטַלְתִּי, (rarely קָטַלְתִּי, as Num. 23 : 11, Jer. 30 : 14, or קָטִילְתִּי Gen. 3 : 22, Pseudo-Jon.) The 1st pers. plur. has the form קָטַלְנוּ and takes suffixes for the most part with the union-vowel –; e. g. קָטַלְנָהִי *we killed him.*

In the Venice Polyglott, and occasionally in Walton, the 3d p. sing. masc. Praet. retains its vowel under the second radical; as שָׁלְחֵהּ for שָׁלַחֵהּ.

(*b*) *Future.* The 3d fem., 2d masc., and 1st pers. sing. receive suffixes precisely like the 3d pers. masc., and that, for the most part, with Nun epenthetic. The 2d and 3d persons plural fem. take the *form* of the masculine,

i. e. with suff. these forms are *common*. See Job 19 : 15. Gen. 30 : 13. Ex. 1 : 16.

(*c*) *Imperative*. Forms with ־ in the 2d pers. plur. masc. throw this vowel back to the first radical before suffixes; e. g. אַכְלוּהִי Ex. 16 : 25.

(*d*) The *Inf.* and *Part.* Peal, having the form of nouns, may take the suffixes either of verbs or of nouns; as מִקְטָלֵי and מִקְטָלַנִי.

(*e*) In all those persons of *Paël* and *Aphel*, which terminate in the third radical, ־ is dropped before suffixes which have a union vowel. The same takes place, (on account of the tone being thrown forward,) in the forms קַטְלוּ, אַקְטְלִי. The 2d pers. sing. fem., the 2d pers. plur. masc., and the 1st pers. plur. in the Praeter receive suffixes as in Peal.

(*f*) The *Infinitives* of all the conjugations except Peal take before suffixes the termination וּת; e. g. קַטָּלוּתֵיהּ, אַקְטָלוּתֵיהּ. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102 : 32. Num. 9 : 17. Est. 1 : 5.)

Note 1. An epenthetic נ is frequently inserted between the verb and the suffix. This is most common in the Fut. and Imp.; rare in the Praet. (ex. Ps. 16 : 7. Isa. 63 : 9. Gen. 6 : 2. Jud. 13 : 23. 2 K. 20 : 13;) and still less frequent in the Inf. (Prov. 22 : 21. Sol. S. 6 : 11.)

Note 2. In the Targum on Prov. appears an epenthetic י; e. g. תְּשַׁגְּיֵרְךָ, חַבְּקָיָהּ, 4 : 6, 8.

§ 17. *Irregular Verbs generally.*

1. Of these there are, as in Hebrew, two general divisions, *defective* and *quiescent*. The irregularity generally respects but one letter. Verbs which exhibit irregularity in two of their radicals are called *doubly anomalous*, § 24.

2. The first general division comprehends two classes, viz. פֵּ֫ן, and עַ֫ע; the second, four, viz. פֵּ֫א, פֵּ֫י (פֵּ֫ו), עַ֫ו (עַ֫י),

and לא. The last include also such verbs as in Hebrew belong to the class לה.

Note. The division of irregular verbs into *defective* and *quiescent*, is not of special importance, and is neglected by the most recent grammarians.

§ 18. *Verbs Pe Nun.*

The irregularity in these verbs results from the same cause, and is almost throughout the same as in Hebrew.

1. The letter נ, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e. g. מַפַּק for מִנְפַּק.

2. In the Imper. Peal, where נ would regularly stand without a vowel in the beginning of a syllable, that letter is ordinarily dropped; e. g. פָּק for נְפָק, (נָפַל, Jer. 25 : 27.) Beside these, which are common to Hebrew,

3. Some forms have, usually, a different characteristic vowel from that of regular verbs: thus the Future is generally like יִפַּק or יִפֹּק; Aphel אַפִּיק. In the Imp. the forms פִּיק, פֹּק and פָּק are about equally common, though not ordinarily found in the same verb.

4. Ithpeel, Paël, and Ithpaal present no irregularity.

Note 1. From No. 1. there are many exceptions, chiefly in verbs which have a guttural for the second radical; e. g. יִנְהוֹם Isa. 5 : 9, מַנְהִיר Prov. 29 : 13. (But נָחַת is inflected according to the rule above; as Fut. יֵחוֹת [instead of יִחוֹת], Aphel אַחִית.) Also in some others; e. g. יִנְתֵּן Dan. 2 : 16, תִּנְתֵּן Ez. 7 : 20, מִנְזַק Ps. 91 : 7, חַנְפַּק Ez. 5 : 14.

Note 2. The verb נָתַן takes — in the Fut. as its characteristic vowel; e. g. אֶתֵּן Ex. 25 : 16, תִּתֵּן Deut. 21 : 8. Once —, יִנְתֵּן Dan. 2 ; 16.

§ 19. *Verbs Ayin doubled.*

The anomalies of these verbs, which accord only in part with the same class in Hebrew, are particularly the following.

(*a*) The root is a monosyllable, with its vowel between the first and second radicals, in Peal, (excepting the participles,) and in Aphel; and so, either

(1) No trace of the doubling of the second radical remains; as is the case in Peal Praet. 3d pers. sing. masc.. 2d masc. and fem., and in the 1st and 2d persons plur., in the Imp. masc. sing. and fem. plur., and more rarely in the 1st Part.; e. g. דַּק, דּוֹק, דַּקְתָּ; or

(2) It is indicated by Daghesh forte in the 2d radical in those persons of the Praet. and Imp. Peal, the sufformatives of which commence with a vowel; as דַּקָּא, דַּקַּת, הֹקִי; or, finally,

(3) It is compensated by Daghesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel; as אַדִּק, יְהוֹק; or even sometimes, in Ithpeel, in ת of the preformative syllable אֵת; e. g. אִתְּדַק.

(*b*) Instead of *Paël* and *Ithpaal*, which are regularly formed, (see Dan. 4 : 10, 7 : 20. Ps. 35 : 15, 42 : 6,) *Palpel* and *Ithpalpal* are generally used; as דַּקְדֵּק, אִדַּקְדַּק, Job 9 : 17, 30 : 14. Isa. 21 : 9; or *Poel* and *Ithpoal;* e. g. Dan. 4 : 15. Job 9 : 6, מְתְרוֹפֵף.

The Participles of Peal are usually regular. The second, or *Peil*, appears once in the form דַּקִּיק Ex. 32 : 20.

An example of Ithpeel regularly formed, is אֶתְגּוֹדַד Am. 7 : 1. Jer. 50 : 27.

The following from the Biblical Chaldee are Hebraistic forms. Aph. הַעְלֵנִי Dan. 2 : 24, הַהֲרִיקוּ 6 : 25, מְהַהֵךְ 2 : 40; Hoph. הָעְצַל, הָעְצְלוּ Dan. 5 : 13, 15. For such forms as הַנְעָלָה Dan. 4 : 3, and הַנְעִירְלוּ Gen. 19 : 10, Jon.; see § 2, 7. *a*.

§ 20. *Verbs Pe Yodh* (*Pe Vav*).

1. There are three classes of verbs which, in the ground form, have י for their first radical, viz. (1) Verbs originally פִּי; (2) Verbs properly פִּי; and (3) Those in which the י is not treated as a quiescent, but is *assimilated* like the נ of verbs פִּן.

2. Verbs originally פִּי, which constitute the most numerous class.

(*a*) In the Imp. Peal, which is generally pronounced

with ־, drop the first radical; e. g. דַּע from יָדַע, הַב from יָהַב, תֵּב from יָתֵב.

(*b*) In the Future Peal retain it quiescent in ־, in consequence of which the last syllable takes ־ or ־ִ as its characteristic vowel; e. g. יֵלֵךְ, יֵילֵךְ. In accordance with the remark § 6. c. (4), the quiescent י is, in these forms, frequently dropped; e. g. Prov. 11 : 25. Ps. 104 : 4. Job. 3 : 4.

(*c*) Resume their original ו, which quiesces in Hholem, throughout Aphel and Ittaphal; e. g. יוֹסִיף, יוֹסֵף, אִתּוֹסָף. Comp. חוֹבַח *Hoph.* Job 33 : 19.

Ithpeel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain ו as their first radical; e. g. תְּוַדָּעוּ Ps. 88 : 13, אִתְוַכָּחָא Eccl. 9 : 3. In Aphel forms with ה, after the preformatives of the Fut. and Part., are not uncommon: e. g. תְּהוֹדְעוּ Dan. 2 : 5, 5 : 17. Ps. 55 : 14.

3. The first radical of verbs originally פ״י quiesces,

(*a*) In Fut. Pe, ordinarily in ־; e. g. יִיקַר 2 Kings 1 : 14, יִיבַשׁ Ps. 102 : 12. But compare יֵיטַב Isa. 7 : 18.

(*b*) In Aphel, in ־; e. g. יְיטִיב Ps. 49 : 19. Jer. 10 : 5. Mic. 1 : 8. But compare אַיְלִיל Zech. 11 : 2.

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Aphel. Thus we have, at the same time, אֵיטִיב and אוֹטֵב Gen. 17 : 16, אוּבִיל and הֵבִיל, Ps. 66 : 6, אַוְקַר and אוֹקַר, וָנַק, (in Heb. פ״י) becomes in Aphel אוֹנִיק.

4. A class of verbs פ״י assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel; so that they are in these forms entirely analogous to verbs פ״ן. To this class belong וָנַח, Aphel אַנִּיחַ; יָצַע, Aphel הִצִּיעַ, Deut. 34 : 6, Jon.; יָקַץ, Aphel אַקִּיץ; also in some of their forms, יָדַע, יָתַב and יָכַל; e. g. *Inf.* מְדַּע Gen. 15 : 13, מְתַּב Ps. 133 : 1, מְכַּל Num. 13 : 31. *Fut.* יְדַע 1 Sam. 20 : 30, (even יִנְדַּע Is. 4 : 15. Dan. 2 : 9,) also יִידַע; יְתֵב 2 Sam. 16 : 18, יְכֵל Ezek. 7 : 19.

§ 21. *Verbs Pe Aleph.*

A few verbs פּא are treated not only as gutturals, but at the same time as quiescents; viz.

(*a*) אֱמַר, אֱכַל, אֱתָא, אֱבַד. The א of these verbs, in the Future and Inf. Peal quiesces in ־; e. g. יֵאכֶל, and sometimes is even exchanged for י; as יֵיבַד, מֵימַר. Throughout Aphel it becomes וֹ; as אוֹכֵל, אוֹבֵד. (אַיכַל Deut. 32 : 13, is altogether peculiar.) An instance of *Hophal*, הוּבַד, occurs Dan. 7 : 11.

אֱמַן in its third conjugation takes the Hebraizing form חֵימִין, (as if by contraction from חַאֲמִין,) Gen. 15 : 6. Job 4 : 18, 15 : 22. Pass. וְתֶהֱימְנוּ Gen. 42 : 20.—For אֱתָא see § 24. 2.

(*b*) אֱבַד, אֱלַף and אֱסָא frequently take in the Fut. and Part. Paël, the contracted form אָאלֵף, מַאלֵף, in consequence of which א is frequently dropped.

(*c*) The א of some others is dropped in Ithpaal and compensated by Daghesh forte in ת of the prefix, which also receives the vowel which belonged to א; e. g. אִתַּגַּר for אִתְאַגַּר 1 Sam. 2 : 5. Ezek. 47 : 11.

§ 22. *Verbs Ayin Vav* (*Ayin Yodh*).

The commutation of ו and י, in these verbs, is more abundant in Chaldee than in Hebrew. The following particulars are worthy of notice.

1. In the first conjugation (with the exception of the 1st Part. which has the form קָאֵם) and in the third, these verbs are monosyllabic throughout; as קָם, מְקָם, אֲקִים. The preformatives of the Fut. and Inf. of both conjugations generally have ־, though in the later Targums, they are not unfrequently pointed with ־, ־ or ־; e. g. אֲמוּת Ruth 1 : 17, אֵימוּת Gen. 27 : 4. The form יְהָךְ, Fut. Peal from הוּךְ, Ez. 5 : 5, 6 : 5, is entirely peculiar.

Note. The 2d Part. Peal is sometimes like the Inf. קוּם, Dan. 6 : 18.

2. In *Ithpeel*, the first radical is pronounced with ־ֶ, and the ת of the preformative doubled, אִתְּקֶם. In the later Targums occurs also the lengthened form אִיתְּקֶם Ex. 40 : 17. Hhireq sometimes takes the place of Qamets; e. g. אִתְּקִים Jer. 33 : 22. Gen. 38 : 26, Jer. T. Dan. 4 : 9.

3. *Paël* and *Ithpaal* are regularly inflected from the ground-forms קַיֵּם and אִתְקַיֵּם. Many verbs, however, substitute for these conjugations *Polel* קוֹמֵם or *Palpel* קַמְקֵם.

4. Aphel has occasionally the form of verbs פ״ו; e. g. אוֹקִים Ps. 78 : 13. Gen. 18 : 16, Jon. אוֹדִיק Ps. 14 : 2. See 1, of this section.

5. The following verbs are inflected as ע״י;

(*a*) רִים, מִית, סִיב, שִׂים, and זִיקּ, in *Peal;* thus סִיב, סֵיבַת, סֵיבִית, etc. Gen. 27 : 1. Prov. 23 : 22. 1 Sam. 12 : 2; Imp. שִׂימִי, Ez. 4 : 41; Fut. יְזִיקּ Deut. 15 : 6.

(*b*) בִּין in *Ithpeel*, fully, אִתְבִּין, or contracted, אִתְבָּן, Job 28 : 23, 11 : 12, 37 : 14. Ps. 73 : 17.

Note. Those verbs which have ו *moveable* for their middle radical, (as בְּוָא, חְוַר, דְּוַל etc.), do not belong here, but are regular. The number of such verbs is greater in Chaldee than in Hebrew. Some verbs with the same radicals exist in both forms, and in that case have different significations; חזר *to look at*, חֲוַר *to be white;* שׁוּחַ *to sink down*, שְׁוַח *to sprout.*

§ 23. *Verbs Lamedh Aleph.*

This class includes all those verbs which are comprehended in Heb. under the two classes לה״ (including verbs originally ל״ו and ל״י,) and לא״, the difference between the two classes being entirely lost in Chaldee. Rarely, (and almost exclusively in the biblical Chaldee), the radical form of these verbs terminates in ה־ֶ; e. g. Dan. 2 : 16, 4 : 8, 6 : 3. Num. 5 : 26. Frequently, and in the later Targums, uniformly, they end in י־ֶ or י־ֵ. Their chief anomalies are the following.

1. In those forms which terminate in the 3d radical,

(*a*) In Peal Praeter, and Inf., as well as in the Fut. Imp. and 1st Part. of all the conjugations, that radical is almost indifferently א or ה; as גָּלָא or גָּלֵי, גָּלֵא or גָּלֵי, יִגְלֵא or יִגְלֵי.

(*b*) In the Praet. and 2d Part. of the other conjugations and in the Imp. Peal, ה; as אִתְגְּלִי, גְּלִי, גְּלִי, מְגַלִּי.

2. This א quiesces in the Praeter Peal in ־ָ, in the Inf., Fut. and Part. in ־ֵ; the ה in the Praeter of Ithpeel and Aphel usually in ־ֶ, in the Imp. and Part. in ־ִ; in the passive Part. of Pael and Aphel only, is ה *moveable;* מְגַלֵּי, מְגַלֵּי.

Note. For examples of the Praet. Peal with ה־ֵ see Gen. 2:18, Jon. Deut. 30:9; of the Praet. Aphel with ה־ֶ, Ps. 78:11. 2 K. 8:8; of the Futures with ה־ִ Is. 30:26. Jer. 51:8.

3. In the course of inflection the 3d radical is

(*a*) *Dropped*, before the sufformative ת־ of 3d fem. sing. Praeter Peal, before וּן and ין־ in the Fut. of all the conjugations; before the sufformatives of the Imp. (in which וּ generally occurs instead of וֹ); and in the 3d pers. plur. masc. Praet. Peal before וּ, which, in these verbs, takes the place of the regular וּ; e. g. גָּלַת, גְּלוֹ, תִּגְלִין, יִגְלוּן;

(*b*) *Exchanged*, for ה *moveable*, before the sufformatives ת־ and א־, 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before ן־ of the 2d and 3d pers. fem. plur. Fut.; e. g. גַּלִּית, אִתְגְּלִית, יִגַּלְּנָן; for ה *quiescent*, (quiescing sometimes in ־ֵ, sometimes in ־ִ) before all the sufformatives which begin with נ or ת, and before וּ of the 3d plur. Praeter (which is here moveable) in all the conjugations except Peal; e. g. גְּלִיתוּן, גַּלִּיתוּן, גַּלִּיר, גְּלִינָא.

Notes on the Paradigm of verbs ל״א.

1. *Praeter.* The 3d per. sing. fem. Peal sometimes appears with the full orthography; as מָלְאַת, Dan. 2 : 35. Sometimes it follows the analogy of the other conjs.; thus כָּחֲתַת Job. 17 : 7, (or like צָרִיאַת Is. 1 : 7, or גָּלְתָה Dan. 2 : 35, 4 : 19). The 2d per. sing. m. is sometimes written *fully*, terminating in א־. The 3d per. pl. m. follows, in some copies, the Hebrew form; as קָרוּ Lam. 1 : 3. Sol. S. 3 : 1, גָּלוּ Num. 26 : 64, or the analogy of the other conjs.; as רָמִיו Dan. 3 : 21. The 3d per. pl. f. occurs in the form גָּלָן Deut. 2 : 11, or גָּלָאן Ruth 4 : 17. Finally a few instances occur of the Praet. Pe. with א prosthetic; e. g. אִבְרִי Prov. 20 : 12, אִשְׁתִּרוּ Dan. 5 : 4. In the other conjugations the 3d per. pl. instead of רוּ־ sometimes takes יאוּ־; Ezek. 23 : 10. Is. 11 : 4. Jer. 6 : 14.

2. *Future.* The 3d per. m. sing. terminates indifferently in י־ or א־. It sometimes appears even with Qamets; e. g. יְחָרְבָא Is. 53 : 2, יְחַרְבָא Zech. 6 : 12, (according to Buxtorf.) The 3d per. pl. sometimes takes the termination ין instead of ון. Comp. Dan. 7 : 26. Is. 65 : 23. Ex. 22 : 31.

3. *Imperative.* The 2d f. sing. ends sometimes in א־; as Gen. 19 : 32. The form חַיְוָא, Gen. 24 : 60, is anomalous.

4. *Infinitive.* In Peal it sometimes takes a paragogic א; e. g. מְבָצְרָא Prov. 25 : 17. Esth. 5 : 14. Ez. 5 : 9. The regular form is employed as Inf. *absolute* Is. 61 : 10. Am. 5 : 5. Gen. 26 : 28. The Inff. of the other conjugations, in the biblical Chaldee, terminate in ־ָה; e. g. Dan. 2 : 10, 5 : 2, 6 : 8, more rarely, in the Targums in ־וֵי; e. g. אִשְׁתְּצוֵי Num. 12 : 8, Jon.

For the Participles of verbs ל״א, see below, § 34.

Note. *Apocopate Futures and Imperatives* are less frequent in Chaldee than in Hebrew. The following are examples.

Fut. apoc. תִּשְׁתְּ Hab. 2 : 16, יְחִי (יְחוּ Eccl. 11. : 3, like the Heb. יִשְׁתַּחוּ), תְּחִי, תְּהוֹן Ex. 22 : 31, from חֲוָא, (elsewhere fully, חֲוֵיָא, תֶּחֱוֶא Gen. 17 : 4, 24 : 14); יְחֵי, תְּחֵי, אֶחֵי, תְּחוֹן, מְחֵא, from חֲוָא, Deut. 4 : 1. Prov. 15 : 27. Gen. 20 : 7. 2 K. 1 : 2, 8 : 10. These forms have generally an optative signification.

Imp. apoc. אִשְׁתְּ, with א prosth., Gen. 24 : 14. Pael, שַׁו Gen. 44 : 1, חַו Gen. 37 : 16. Aphel, אֲחִי.

An *apocopate participle*, Aphel, is מַחֵי instead of מַחֲיֵי Deut. 32 : 39.

§ 24. *Verbs doubly anomalous.*

1. פ״נ and ל״א (ל״ה). These unite the irregularities of both classes; e. g. נְשָׂא, Aphel, אַשִּׁי.

2. פ״א and ל״א. E. g. אֲתָא, אֲבָא, אֲזָא, אֲסָא. *Peal* Fut. יֵיבֵי Deut. 29 : 20, יֵיתֵי Gen. 33 : 14. Inf. מֵזָא (מֵיזָא) Dan. 3 : 19, מֵיתֵי Dan. 3 : 2.—*Ithpeel*, אִתְּסִי Lev. 13 : 18. Fut.

יְתֵיתִי Lev. 13 : 2.—*Paël*, אַסִּי, Part. מַסֵּי 2 Kings 20 : 5. *Ithpaal* אִתַּסִּי 2 Kings 5 : 13. *Aphel*, אַיְתֵי Gen. 4 : 4. Part. מַיְתֵי Gen. 6 : 17. Imp. Peal in one case, by Aphaeresis, תְּיוּ (Lond. ed. אֱתוּ) *come ye*, Prov. 9 : 5. Elsewhere אֱתוֹ, Dan. 3 : 26.

3. פ״י and ל״א. E. g. יְדָא (יְדָה), יְהָא, יְמָא. *Peal*, Fut. יֵמֵי Ps. 50 : 16. *Aphel*, אוֹדֵי Ps. 75 : 2. Inf. אוֹחָאָה Ex. 12 : 33. Part. מוֹדֵי Prov. 28 : 13. Imp. אוֹחִי Gen. 19 : 22. אוֹדוּ Judg. 5 : 2.

Note. Those verbs ל״א which have ו for their middle radical are regular, so far as ו is concerned, i. e. the ו is always a consonant; as חָוָא, דָּוָא.

§ 25. *Defective verbs and mixed forms.*

1. But few verbs actually exhibit all, or nearly all, the moods and tenses. So far as this deficiency is occasioned by the fewness of those remains of the Chaldee which have reached our time, it does not belong to a grammatical treatise. Those verbs only must be noticed here which, though cases frequently occur where certain forms would naturally be employed, constantly supply their places by forms borrowed from different themes. The following are examples;

יְהַב and נְתַן, *to give*, the former occurring in Peal Praet. and Imp. and in Ithpeel; the latter chiefly in Peal Fut. and Inf.—סְלַק and נְסַק *to ascend*, the former being used in Praet. Peal, in Paël, and the Passives of the first and second conjugations; the latter in the Inf. and Imp. Peal, and in Aphel. Deut. 9 : 9, 10 : 1, 2 Kings 17 : 4,—שְׁתָא and שְׁקָא *to drink;* שְׁתָא in Peal, שְׁקָא in Aphel.—הֲלַךְ and הוּךְ *to go;* the former chiefly in Paël, the latter in Inf. and Fut. Peal.

An example of double inflection in the same word is יְדַע. The Future is commonly יְדַע like verbs פֹּ״ן. The 1st per. sing. only follows the analogy of verbs פ״י, אֵדַע Ps. 39 : 5, 101 : 4, though אִנְדַּע also occurs, Dan. 2 : 9.

2. The following, which have been called *mixed forms*, are improperly so designated. אֶתְפְּרִית Dan 7 : 15, and אֶשְׁתּוֹמַם Dan. 4 : 16, are but Syriac pointings of the Praeter; and the Future 1st sing. אִתְפְּרַע Jud. 15 : 7, (Ven. ed.) for אֶתְפְּרַע is not destitute of all analogy; comp. in Hebrew אִדְרֹשׁ, Gesenius Lehrgeb. p. 312. יִמָּן Hos. 4 : 2, can hardly be called a mixture of Fut. and Part.; for, (as the Future of this verb has the form יִמֵּי), יִמָּן may be considered 3d plur. fem. analogous with תִּצַּלְנָה Jer. 3 : 19.

§ 26. *Irregular verbs with suffixes.*

1. The forms of *most* irregular verbs before suffixes do not differ essentially from those of the regular verbs; and, so far as verbs פֵּן, עַ"ע, ע"ו, and פ"י are concerned, may be learned from § 16. The following examples will illustrate this remark;

(*a*) פֵּן, Peal; נְגֹדְנוּן Judg. 20 : 32, יִטְּלוּנְךָ Ps. 91 : 12, תִּנַּטְּלֶנְךָ Ps. 28 : 3.—Aphel; אַפְקְנוּן Ex. 32 : 12, אַפֵּקְתַּנִי Job 10 : 18, אַסֵּקְתּוּנָא Num. 20 : 5.

(*b*) עַ"ע, Peal; יְבִזְּנוּן Jer. 20 : 5.—Aphel; תַּדְקְנָהּ with epenthetic נ, Dan. 7 : 23, אַמְכְּתָנָא Ps. 44 : 20, הָעֱלַנִי Dan. 2 : 24, אֲעַלְּתֵהּ Jud. 19 : 3.

(*c*) ע"ו, Peal; שְׁמוּהִי Gen. 50 : 26, שָׂמֵהּ Ez. 5 : 14, תְּדוּשְׁנָהּ Dan. 7 : 23.—Paël; קַיְּמָנָהּ Ps. 105 : 10.—Aphel; אַקִּימֵהּ Dan. 3 : 2, יְקִימְנָנָא Hos. 6 : 2, חֲתִיבוּנָא Ez. 5 : 11.

(*d*) פ"י, Peal; יַדְּעָךְ Ez. 28 : 19, יְדַעְתֵּהּ Deut. 22 : 2.—Aphel, אֲהוֹדְעִנֵּהּ Dan. 5 : 7, הוֹדַעְתַּנִי Dan. 2 : 13, לְהוֹדָעֲתַנִי Dan. 2 : 26.

2. The forms of verbs לא before suffixes differ more widely from those of the regular verbs. Thus

(*a*) א and י final *quiescent* are commonly dropped before suffixes in the Praeter and Future; while the former takes suffixes with the union vowel ֵ or ֶ, and the latter with נ epenthetic; e. g. חֲזַנִי *he saw me*, 2 Sam. 1 : 7, חֲזָהִי

he saw him, Jud. 19 : 3, תְּלָנֵהּ Is. 42 : 5, יְחֲזַנֵּהּ Lev. 13 : 21, יְחֲזַנֵּנִי Ex. 33 : 20. Sometimes they are retained; e. g. בְּרָאנִי Prov. 8 : 22, חֲזָאֵהּ Gen, 38 : 15. Aph. אַחְזְנָךְ Deut. 4 : 36, אַטְעֲנָךְ Obad. 3, אַטְעַנְנִי Gen. 3 : 13, Pseudo-Jon.

(*b*) י final quiescent in the Imp. of all the conjugations is retained; e. g. רְמֵיהִי Ex. 4 : 3, אַחֲזְנָא Ex. 33 : 18. (But Jer. 36 : 15, קְרֵהָא for קְרִיהָא).

(*c*) The וּ of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into יוּ ; יוּ־ into יוּ ; e. g. רְמוּנִי Jon. 1 : 12, חֲזוּהָא Lam. 1 : 7, אַטְעֲיוּךְ Is. 3 : 12.

(*d*) The persons of the Praeter in יתִ־ and יתֶ־ remain unchanged; e. g. רְמִיתַנִי Jon. 2 : 4.

(*e*) תַ־ of the 3d pers. sing. fem. Praet. is changed into תַת; e. g. אַטְעָתַנּוּן Hos. 4 : 12.

On the Inf. Peal and the Participles, see below, § 35.

CHAPTER IV.

NOUNS.

§ 27. *Derivation of Nouns.*

1. Nouns, in Chaldee as in Hebrew, are either *primitive* or *derivative*. The former are, for the most part, the same as in Hebrew, and are regarded as primitive for similar reasons. Comp. Gesenius Lehrgeb. p. 478. seq. Stuart's Heb. Gram. § 316. The derivatives, constituting the great majority of nouns, are formed either from verbs, (which is generally the fact), and these are termed *verbal;* or from other nouns, and then they are called *denominative.*

2. Verbals derived from the *Infinitive* are generally *abstract* in signification, i. e. they express the action, and

have the forms קְטַל, קִטַּל, קִטֵּל, קְטֵל, קִטֵּיל, קִטֵּיל, קִטּוֹל, קִטּוּל, מְקַטֵּל, etc.; those derived from *Participles* are generally *concrete*, i. e. express the actor, and have the forms קָטֵל, קָטַל, קָטֵל, קָטִיל, קָטִיל, קָטוֹל, etc.

3. Denominatives are generally formed by adding the termination ־ִי (־ִי), fem. ־ָאָה (־ִית); or ־ָן. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נָכְרִי *a foreigner*, מִצְרִי *an Egyptian*, סָרְבָן *a rebel*. Many feminine nouns in ־ִית and ־וּת are also denominative; e. g. מַלְכוּת *a kingdom*, from מֶלֶךְ *a king*; אַלְמָנוּת *widowhood*, from אַלְמָן *a widow*; שְׁרָשִׁית *a rooting out, extirpation*, from שֹׁרֶשׁ *a root*.

§ 28. *Gender and number of nouns.*

1. The genders are two, masculine and feminine. The latter generally terminate in ־ָא (־ָה), וֹ (וֹת), ־ִי (־ִית), or וֹת. It should be noticed however that ־ָא is also the termination of the emphatic state in masculines. Consequently, in ascertaining the gender of nouns, the analogy of the other dialects and the sense are more certain guides than the mere form of a noun.

Note 1. The termination ־ָה is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in ־ִי; as קַדְמָאָה fem. from קַדְמָי.

The employment of ה instead of א in these forms is obviously designed to avoid the repetition of the א. For a similar reason all the infinitives of verbs Lamedh Aleph except Peal terminate in ה.

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g. אֶבֶן *a stone*, אֹרַח *a path*, אֶרַע *earth*, אוּדֶן *an ear*, חֶרֶב *a sword*. Some are *common*; e. g. אַת *a mark*, אֶשׁ *fire*, גּוּפְנָא *a vine*, and the numerals from 20 to 100.

2. The numbers are two, singular and plural. The few dual forms which occur are to be regarded as Hebraisms. They occur only in the biblical Chaldee, terminating in the absolute state, in ־ַיִן. See Dan. 2:34,

7:4. The dual in the other states cannot be distinguished from the plural. Compare Dan. 2:33, 41, 7:7. In the Targums the *double members*, etc. are expressed by the plural, and where the number *two* is required, תְּרֵין is inserted. Plurals masculine end in יִן—, plurals feminine in ִן—.

To most masculine nouns, viz. to those which terminate in a radical letter, the termination יִן— is directly appended; e. g. טוּר *a rock*, pl. טוּרִין. But those which terminate in א— derived from verbs לא, take יִן—; those in י— or אי— take אָרִין. Feminines in א— change this ending directly into ִן—; those in וּת and יִת— change these terminations into וָן and יָן; e. g. מַלְכוּת, מַשְׁרִיתָא, plural מַלְכְוָן, מַשְׁרְיָן; and finally, those in אָה— from masculines in י— form the plural in יָן—; e. g. קַדְמָאָה plur. קַדְמָיָן.

As in Hebrew, there are also in Chaldee many nouns having the form of masculines in the sing. but of feminines in the pl., and *vice versa*; e. g. שְׁנִין, שָׁנָא; חִבְרִין, חִבְרָא; מִלִּין, מִלָּא; אַמִּין, אַמָּה; אַרְעָן, אַרְעָא.

In some nouns both terminations are in use, even in the same Targum; e. g. אִמְרִין and אִמְרָן; נְהָר, pl. נַהֲרִין and נַהֲרָן, (as if from נַהֲרוּת); רוּם, pl. רוּמִין and רוּמָן, etc. Sometimes the forms with different endings have different significations; e. g. from קָל *a voice*, קָלִין *thunders*, Ex. 9:23, קָלָן *voices*. Ps. 93:4. These examples should be distinguished from *epicene* nouns, or those which express both males and females, such as סוּס, pl. סוּסִין and סוּסָן.

Sometimes feminines plural take an additional plural ending. So in Hebrew and Arabic; comp. Stuart's Heb. Gram. § 327. 5.

Some nouns occur only in the plural; as חַיִּין *life*, שְׁמַיָּא *heaven*; especially those which designate the different ages of life; as עוּבְּמִין *youth*, though some of these occur in the singular, with the termination וּת. Others occur in the singular only; e. g. the names of the metals, דְּהַב *gold*, פַּרְזֶל *iron*, כְּסַף *silver*. But כַּסְפִין occurs in the sense of *pieces of silver*. Gen. 42:25.

§ 29. *States of Nouns.*

1. Besides the *absolute* and *construct*, which occur in Hebrew, nouns in Chaldee have also the *emphatic* state in which they originally corresponded, in sense, to nouns in Hebrew with the article.* It has however come into

* So in Danish, *Landene*, the countries, from *Lande*, countries. Rask, Danish Grammar, p. 14. Also in Albanian, *Gour*, stone; *Gouri*, the stone. Malte Brun, Univ. Geog. vol. VI. p. 201.

use, in many cases, where the sense does not require the definite article. In Syriac, this liberty has been much more extensively taken.

Note. The *indefinite* article is expressed, either simply by the absolute state, or by the numeral חַד *one;* e. g. Dan. 2 : 31, 6 : 18. Ez. 4 : 8.

2. *Construct State.* Characteristic terminations.

a. Masculines plural change ־ִין into ־ֵי. The termination of the construct state of masc. nouns in the sing. does not differ from that of the absolute state.

b. Feminines in ־ָא (־ָה) change these endings into ־ַת in the sing., into ־ָת in the plur. const. Feminines in ־וּ and ־ִי resume their original ת in the const. sing., and in the plur. change ־ָן and ־ָן into ־ָת and ־ָת.

3. The *emphatic state* is characterized, in both genders and both numbers, by the ending ־ָא. (Masculines in ־ִי, which take ־ָה in the emphatic state, constitute the only exception).

a. To masculines singular (except such as terminate in ־ֵא or ־ֵי) this termination is directly added; e. g. סוּסְא *a horse*, סוּסָא *the horse;* masculines in ־ֵא substitute the letter י for their final syllable, and those which end in ־ֵי change this ending into ־ָאָה; e. g. גָּלְיָא, גָּלְיָה; קַדְמַי, קַדְמָאָה.

b. Feminines in ־ָא change א in the emph. sing. into ת; e. g. מַלְכְּתָא, emph. מַלְכְּתָא; those in ־ָאָה change this ending into ־ָיְתָא; e. g. קַדְמָאָה, emph. קַדְמָיְתָא; finally those in ־וּ and ־ֵי appear in the emph. state with their original full endings ־וּת and ־ִית; e. g מַלְכוּתָא.

c. In the plural, the masc. endings ־ִין and ־ֵין are changed into ־ַיָּא; as מַלְכַיָּא. ־ָאִין (from sing. ־ָא) becomes ־ָאֵי; as קַדְמָאִין, emph. קַדְמָאֵי.

d. In feminines plur., the emphatic state is formed by adding ־ָא to the construct; e. g. מְדִינָתָא, מַלְכְוָתָא, גְּלְיָתָא. But such as terminate in the sing. in ־ָאָה (from masculines in ־ֵי) resume here their original י; e. g. קַדְמָיְתָא from קַדְמָאָה.

4. Before suffixes [*in the suffix state*], nouns exhibit the following modifications.

a. Derivative masc. nouns in ־ֵי change this ending into ־ָא before suff.; as קַדְמָאַה from קַדְמַי; those in ־ֵא (from verbs ל"א) change this termination into י moveable; as גָּלְיֵהּ from גָּלֵא.

b. All masc. plur. nouns drop the ending ־ִין (־ֵין) and then take the suff. of nouns plural.

c. Feminines in ־ָא change א into ת in the sing.; as מַלְכְּתֵהּ from מַלְכָּא;

those in וֹ and יִ— take the construct form before suffixes; as מַלְכוּתָהּ; those in יָא (*radical*) change this ending to ית—; and those in אָה— (from masc in י—) resume their original י; e. g. קַדְמָיְתָהּ.

d. In the fem. pl., suffixes are appended to the construct state; e. g מַלְכְוָתְהוֹן, מְדִינָתְהוֹן.

§ 30. *Declension of Nouns.*

Since no vowels are *dropped*, except those of the final syllable of ground-forms, (comp. § 7. *c.*,) and since changes of any kind are less frequent than in Hebrew, (the first vowel of the ground-form remaining throughout invariable, except in monosyllables and segholate forms,) fewer modes of declension would naturally be expected, than appear in Hebrew. Accordingly we reckon in Chaldee *nine* declensions, six of masculine, and three of feminine nouns.

§ 31. *First Declension.*

The first declension includes all nouns which have all their vowels immutable. It comprehends,

(*a*) Nouns which have יִ—, י—, וֹ or וּ before their final consonant; as נוּן *a fish*, יוֹם *a day*, רֵישׁ *a head*, קָרִיב *near*.

In a few nouns which would seem to belong to (*a*), the quiescents are treated as *fulcra*. Such belong to Dec. IV. e. g. אוּמַיִ Num. 25 : 15, Pseudo-Jon. instead of אֻמַּיִ.

(*b*) Nouns which have ָ— in their final syllable; as טָב *good*, גַּנָּב *a thief*.

Note 1. Nouns with ָ— in the ultimate are chiefly of six classes.
(1) Nouns derived from verbs עי; e. g. קָל, טָב (Heb. קוֹל, טוֹב);
(2) Nouns of the form כָּתָב, שָׁלָם (Heb. שָׁלוֹם);
(3) Nouns of the form קַטָּל, (Arabic قَتَّالٌ, Heb. with ָ— *impure*;)
(4) Nouns like קָטָל, (Heb. with ָ— *pure*,) and קִיטָל;
(5) Nouns which have the formative ending ָן—; as קָרְבָּן (Arab قُرْبَانٌ); and
(6) Nouns of the form קוֹטָל; as אוֹצָר, עוֹבָד.
The first three of these classes retain ָ— in all the inflections, and consequently belong regularly to Dec. I.

Nouns of the fourth, fifth, and sixth classes sometimes take ־ instead of ־ in the construct sing., and before the suff. כֹון and הֹון. Elsewhere the ־ is retained. The punctuation of these nouns is however variable; and as they present no other irregularity, and are not very numerous, they may better be regarded as exceptions from Dec. I. than as forming a separate declension.

Note 2. There are also a few nouns, (principally of the form קָטוֹל,) having Qamets in the penultimate, which are sometimes varied according to the first declension, but sometimes drop their penultimate vowel, out of the absol. sing.

§ 32. *Second Declension.*

The second declension includes nouns with final ־ or ־, either monosyllabic, or having the preceding vowels immutable; as יַד, שֵׁם, עָלַם, מְסַפַּר. This ־ or ־ is *dropped* before pronominal suffixes or formative syllables, beginning with a vowel.

Note 1. Form with a guttural מֵעֲבַד, with suffix מֵעֲבַדֵּהּ Job 28 : 26.

Note 2. Forms like קַטְלִין (־ shortened into ־) from קָטֵל, 1st part. Peal, e. g. חַכְמִין Gen. 3 : 5, etc. are to be set down to the account of irregular punctuation. Analogy requires קָטְלִין.

Note 3. In this declension may be reckoned פַּרְזֶל, emph. פַּרְזְלָא, etc. as if from פִּרְזֵל.

Note 4. Before כֹון and הֹון, monosyllables, as in Hebrew, take ־, ־, or ־; e. g. הֲמֹהֹון Zeph. 1 : 17, וְדֹכֹון Isaiah 1 : 15.

The form וְבֶשִׁין from וָבֶשׁ Ezek. 27 : 2, is peculiar.

§ 33. *Third Declension.*

This declension includes all nouns which correspond to the Segholate forms in Hebrew. They may be written in Chaldee, as in Hebrew, either with two vowels, the second of which is always considered a furtive vowel; as מַלְכָּה, חֶלְמָ, (these forms almost exclusively in the biblical Chaldee,) בַּיְתָ, (קֹדֶשׁ;) or with only one vowel, which belongs between the last two consonants; as מַלְכָּה, סַפַּר. They are inflected, for the most part, as in Hebrew. But,

a. In the Plural absol. the forms מַלְכָּה and סַפַּר become, as they do in most other inflections, מַלְכָּ and סַפְרָ.

b. The form קֹדֶשׁ sometimes follows the analogy of Hebrew; as תַּקְפָּא

Dan. 2 : 37; sometimes takes ־ָ; as כְּהַלְּוָא Ez. 5 : 8. Very rarely, Hholem is retained; as שׁוּרְשׁוֹהִי, Isa. 53 : 2.

c. In a few cases the ר of the form בַּרְתּ remains moveable in its inflections; e. g. בַּרְוָא Ez. 5 : 3, עַרְנַה Sol. S. 4 : 8.

d. Nouns of the forms מְלַךְ and סְפַר in the course of inflection, generally take ־ָ or ־ַ under their first radical, according to the paradigm. נֵגֶד, חֲוֵי, חֵלֶם, עֵדֶר and some others take ־ֶ. Comp. Dan. 4 : 6, 5 : 12. Gen. 32 : 16. Isa. 53 : 2. Nouns having gutturals for their first or second radical, naturally take ־ַ; as טַעֲמָא, טַעֲמְהוֹן. עַבְדָא. עַבֶד.

e. Participles Ithpeel, with a few nouns, not properly Segholates, follow the analogy of this declension; e. g. מִתְקְטֵל, inflected precisely like מְלַךְ.

§ 34. *Fourth Declension.*

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs ע״ע. The long vowels, ־ָ, וֹ and (for the most part) ו, are exchanged in the course of inflection for the corresponding short vowels. In some nouns ־ָ becomes ־ַ; as פַּתָּא, פִּתְּהוֹן; צַד, צַדָּא Ex. 19 : 23, גַּלְגַּל, גַּלְגִּלִין Dan. 7 : 9.

כֹּל has in the *emph. st.* כֻּלָּא etc. with the tone on the penultimate; but with suff. which draw the tone forward, כֻּלְּהוֹן Dan. 2 : 38, 7 : 19.

§ 35. *Fifth Declension.*

The fifth declension includes nouns, participles, and infinitives, derived from verbs ל״א and terminating in ־ָא, ־ֵי, ־ִי or ־ֵי; as גָּלֵא, גְּלֵא, בְּכִי, מַגְלֵי, מִתְגְּלֵי. The י generally appears, in the course of declension, as the third radical, displacing the substituted א in forms like גְּלֵא. The termination ־ִין of the plural absolute is sometimes contracted into ־ִן. More rarely it follows the Hebrew analogy, and terminates in ־ִין; as Job 1 : 13. Lam. 1 : 3. Sometimes, perhaps by mistake of transcribers, it is pointed ־ֵין; as שְׁנֵין Dan. 7 : 3, מְחֵין Gen. 3 : 15, Jeru. Targum, where the connection decides that these forms are masculine. In the const. and emph. plural, no trace of the radical י remains.

Note 1. *Peculiar forms of this declension.* עֲרֵי Pl. with suff. עֲרֵיהֶן Is. 10 : 2.—עֲנִי Plur. עֲנִיֵּי Lev. 19 : 10.—נְקֵן Pl. נְקֵנָן Deut. 6 : 3, Jer. Targ.—רְבֵי Pl. רְבֵיָא Ruth 2 : 21.

Note 2. Infinitives Peal of verbs ל״א are sometimes regularly inflected in this declension. Comp. Dan. 4 : 23. 2 Sam. 13 : 6. Ez. 5 : 9. But sometimes the א is dropped; as מִבְעָךְ 1 K. 18 : 16, מֶחֱזָךְ 2 Sam. 13 : 5, מֶחֱזֵי כוֹן Josh. 3 : 3, מִבְכָּה Gen. 23 : 2.

§ 36. *Sixth Declension.*

Here belong the derivative nouns terminating in the formative syllable ־ֵי (־ֵ־א,) compare § 27. 3. They are mostly *gentile* or *patronymic nouns*, or *ordinal numerals.*

a. These nouns, when they receive accession, change their final י into א, which is likewise moveable, and commences a new syllable. As a consequence, ־ֵ is here changed into ־ֶ.

b. The plur. emph. terminates in ־ֵי, agreeing in form with the construct, as has been remarked above § 29. 3. c.

Exc. from *b.* כַּשְׂדָּיֵא Dan. 2 : 5, תִּפְתָּיֵא Dan. 3 : 2, 3, יְהוּדָיֵא Dan. 3 : 8. Ez. 4 : 12, 23, 5 : 1, 5. This declension includes also some derivatives from verbs ל״א which terminate in ־ֵי but are not passive participles. (Comp. the preceding decl.); e. g. עִבְרִי, pl. עִבְרָאֵי Gen. 1 : 6, Jer. T. Ps. 104 : 13, זַכַּי, emph. זַכָּאָה, pl. זַכָּאִין Jer. 19 : 4.

§ 37. *Seventh Declension.*

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings ־ָא, ־ֶי and ־וּ, the final syllable of which commences with only one consonant; as בָּמָא *height*, עֵצָא *counsel*, גְּבוּרָא *strength*, מְגִלָּא *a roll*, טָבוּ *goodness*, מַרְבִּי *a nurse.*

Whatever vowels precede this termination are immutable; so that the paradigm exhibits all the changes of these nouns in accordance with the principles stated in §§ 28, 29.

Note. In forms like *a*, if the penultimate be a simple syllable, the Sheva which takes the place of the final Qamets in the emphatic and suffix states singular is silent; e. g. *mᵉdhīnā*, emph. *mᵉdhīntā:* if the penultimate be a mixed syllable, that Sheva is vocal; as *mᵉgillā*, emph. *mᵉgillᵉthā.*

§ 38. *Eighth Declension.*

The eighth declension includes all those feminines, the final syllable of which commences with two consonants; e. g. שִׂפְתָא *a lip*, אִצְטְלִי (i. q. *στολή*) *a robe*, זְכוּ *purity*.

a. Nouns in א־ of this declension must evidently *supply* a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms שִׂפְתָא, אַרְמַלְתָא, etc., viz. with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals;) more rarely Seghol; e. g. שִׂפָּא, שִׂפְתָּא, אַמְתָא, אַמְתָּא, חֲמָתָא, חֲמָתָּא.

עַלְלָא belongs here, and is treated as if written עֲלָלָא; e. g. emph. st. עַלְלָתָא: but the vowel of the first syllable is dropped for the sake of euphony.

b. The paradigm *b.* comprises all feminines in יָא, derived from verbs ל״א, which have a consonant without a vowel, immediately preceding this termination. The *supplied vowel* is Hhireq, in which י quiesces.

c. Those in י־ and ו are regular in the sing. like Dec. VII. In the plur., as becomes necessary, they also take a supplied vowel, Hhireq or Pattahh.

§ 39. *Ninth Declension.*

Here belong feminines in אָה־ derived from masculines in י־ of Dec. VI. Comp. § 28. 1. Note 1. In the emphatic state and before suffixes, א is exchanged for י *moveable*, though ordinal numerals, for the most part, take י־ or ־י or entirely drop it; e. g. תְּשִׁעִיתָא Lev. 25: 22, שְׁבִיעֵתָא Deut. 15: 9, שְׁבִיעָיְתָא v. 12. (but comp. רְבִיעָיְתָא, Dan. 7: 19.) The same substitution of י for א occasionally appears even in the absolute and construct plural; as נוּכְרָנָן Gen. 13: 15.

Note 1. As in Hebrew, the fem. forms are sometimes so mixed that the singular is of one declension and the plural of another; e. g. עֲלָא pl. עַלְוָן, as if from עֵלִי; מַרְגְּלִית, pl. מַרְגְּלָן and מַרְגְּלָנָן.

Note 2. When feminine nouns are formed from masculines by adding the terminations א־, ו and ־י, the changes in the ground-form are precisely the same which appear in the emph. st. of masculines.

Note 3. Segholates in ת־ are rare. They are inflected precisely as in Hebrew.

§ 40. *Irregular and Defective Nouns.*

These are doubtless such as were in most frequent use. The following are the principal. אַב, אָח, אֵם, אֲמָא, אֲנַשׁ, אָסִי, אֲרִי, אַתָּא, בִּית, בַּר, בַּת, חַם, טְלֵי, יַד, נְבִיא, עַם, פִּירֵי, קְרִי, רֵישׁ and שֵׁם or שׁוּם. Their anomalies are given in the vocabulary.

§ 41. *Adjectives.*

The most frequent *forms* of adjectives are קָטֵל, קְטִיל and קַטִּיל; less usual are קַטֵּל and קוּטָל. They are inflected like nouns. For the *comparison* of adjectives see § 64.

Note. Adjectives of the first, third, and fourth declensions have their feminines generally declined according to the seventh; those of the second and fifth, according to the eighth; and those of the sixth, according to the ninth.

§ 42. *Numerals.*

1. *Cardinals. a.* These, from 3 to 10, present the same anomaly as in Hebrew, the masculines being indicated by fem. forms, and the feminines by masc. forms. See Par. XI.

Note. תְּרֵי sometimes takes suffixes, and then appears in the form תַּרְוֵי; e. g. תַּרְוֵיהוֹן *both of them*, Gen. 2 : 25, תַּרְוֵיכוֹן *both of you*, Gen. 27 : 45.

b. From 11 to 19. The units are prefixed to עֲסַר for the masc., and to עַסְרֵי for the fem. It must be remarked however, (1) That the units appear somewhat different from the regular form, (comp. the paradigm,) and (2) That, in the later Targums, the units and עְסַר or עַסְרֵי are contracted into one word. These forms are presented in the paradigm in parentheses.

c. The tens from 30 to 90 are, as in Hebrew, simple plurals of the units 3—9; e. g. תְּלָתִין *thirty*, אַרְבְּעִין *forty*, etc. *Eighty* is somewhat irregular, viz. תְּמָנָן [i. e. תַּמְנָן] or תַּמְנִן, Jer. 41 : 5. Ex. 7 : 7. *Twenty* is expressed by the plural of *ten*, עַסְרִין or עֲסָרִין. Though masc. in form, these are all of the common gender.

d. The intermediate numbers 21—29, 31—39, etc. are expressed by simply placing the smaller number after the larger, connected by ו; e. g. masc. עַסְרִין וְחַד, fem. עַסְרִין וַחֲדָא *twenty-one*, etc.

e. One hundred מְאָה, 200 מָאתָן, 300 תְּלַת מְאָה, 400 אַרְבַּע מְאָה,

etc. the prefixed units being feminine; 1000 אַלְפָּה, 2000 תְּרֵין אַלְפִּין, 3000 תְּלָתָא אַלְפִּין, etc. the prefixed units being masculine; 10,000 רִבּוֹ, 120,000 תַּרְתָּא עַסְרֵי רִבְּוָן, Jon. 4 : 11.

2. *Ordinals.* The first two have peculiar forms, viz. *first* קַדְמַי, *second* תִּנְיָן, (comp. Heb. שֵׁנִי).

a. From *third* to *tenth* they are formed from the cardinals, and terminate in י־ (־אי,) emph. אָה־ for the masc., and אָת־, emph. תָּא־ or יְתָא for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to אַסְרֵי, but contracted into one word; e. g. חַדְסָרַאי *eleventh*, Num. 25 : 8, תְּרֵיסָרַאי *twelfth*, etc. In designations of time (as *the fourteenth year*, &c.) the cardinal numbers are generally employed.

c. Above 20, as in Heb., cardinals and ordinals are the same. For the mode of designating *distributives* and *numeral adverbs* see § 65. 4, 5.

CHAPTER V.

PARTICLES.

§ 43. *Adverbs.*

1. The following are *primitive;* אָן *where?* מָתַי *when?* אַף *also*, תַּמָּה *there*, לָא *not.*

2. *Derivatives with characteristic ending;* יְמָם *by day*, יוֹמָנָא *to-day*, אָסְפַּרְנָא *carefully*, אַרְמִית *in Aramean* (Αραμαϊστί), מְסַרְהֲבָאִית *hastily*, תִּנְיָנוּת *again.*

3. *Other parts of speech used adverbially;*

a. Substantives, either with prepositions; as בְּקִרְצוּר *in short, shortly* בְּקוּשְׁטָא *in truth, truly*, מִיַּד *immediately;* or without them; as כְּלַל *wholly*, תַּחְתָּא *below.*

b. Verbal forms, viz. Inf. and Part.; as מַפְרַע *backwards*, תּוּב *again, once more.*

c. Adjectives, numerals, and pronouns; e. g. כֵּן [*firm*] *truly, thus*, etc. כַּחֲדָא [*as one*] *together*, כְּמָה [*like what?*] *how! how very!*

4. Compound adverbs; אֵיכְדֵין *how?* אֵימָתַי *when?* עַד־כְּה [*to here*] *hitherto*, מִכָּה [*from here*] *hence*, מֵהֵיכָא *whence?* מִתַּם *thence*, לֵית [לָא אִית] *there is not.* For the mode in which the last, as well as אִית, takes pronominal suffixes, see § 8. 3. II. Note 4.

5. *A simple question* is expressed by the prefix הַ, (before a consonant with Sheva, simple or composite, הֲ). Pronouns or adverbs express an interrogative sense by prefixing אִי ; e. g. אִי מִזֶּה *whence?* אִי אֵלּוּ *who?* Comp. § 9. 3. Before *interrogative* adverbs אִי is intensive ; as אֵי מָתַי, to which I believe our language has nothing precisely equivalent, unless it be the colloquial phrase, *where in the world?*

§ 44. *Prepositions.*

1. The following are *originally* prepositions :

(*a*) The inseparable בְּ, כְּ, and לְ prefixed to nouns and pointed with ־ before simple Sheva ; as בְּסֵפֶר ; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel ; as כַּאֲנָשִׁים, לַעֲנִי In the latter case, contraction sometimes takes place ; as לֵאלָהָא Dan. 5 : 23.

(*b*) The separable monosyllables לְוָת, כְּמָת, כְּוָת, which before nouns, appear as separate words. They take pronominal suffixes without change ; as לְוָתִי *with me.*

Instead of בְּ prefix, appears the separate form בְּגִי, Sol. S. 1 : 9, 13.

2. Words employed as prepositions but originally nouns or other parts of speech ; viz. בְּלָא *without*, (compounded of the adv. לָא and בְּ,) מִן [*part*] *from, of*, קֳבֵל and קֳדָם *before*, בֵּין *between*, חֲלוֹף *instead of*, תְּחוֹת *under*, מְטוּל and אֲמָטוּל *on account of.* These, (with the exception of the first.) and some others, are originally nouns, and conform to the analogy of nouns, in receiving suffixes ; sometimes,

a. Having feminine forms ; e. g. מְטוּלְתָּא . But מְטוּל retains the masc. form before הוֹן and כוֹן ; or

b. Having plural forms ; e. g. קֳדָמַי, עֲלַיְהוּ, בַּתְרוֹהִי, etc.

3. Compound prepositions ; מִן קֳדָם, לָקֳבֵל, מִלְּפָנֵי .

§ 45. *Conjunctions.*

1. *Primitive* conjunctions are וְ *and*, כְּ *as*, לְ *that* (before Fut.), הֵן *if*, כַּד *since*, אֲרֵי *because*, אוֹ *or*. *Borrowed* from other parts of speech בְּרַם *but*, לָהֵן *so*, דִּי *that*. *Compounded* דִּי לָא or הִלְבָא *that not*, עַד דִּי *until*, חֲלַף דְּ and בְּרִיל דְּ *because*, עַל דֵּין *therefore*, כְּדֵין דְּ *after*.

2. The inseparable conjunctions כְּ, דְּ, and לְ are prefixed like the prepositions, § 44. 1. a. Vav, before consonants with Sheva, also before בּ, מ, and פּ, is pointed וּ. When לְ is prefixed to the Fut. the preforma-

tive of the latter is dropped; e. g. לְקָטוֹל instead of לְהִקָּטוֹל. See below § 50. 2.

§ 46. *Interjections.*

1. These are for the most part *primitive;* e. g. הָא *lo!* לְוַי, לְוַאי *would that! oh that!* וַי *wo!* (comp. Lat. *vae.*)

2. Some are borrowed from other parts of speech; e. g. הַבָה *come on!* (Imp. from יָהַב), בְּבָקָשָׁה *I pray!* [lit. *in entreaty*], חַבּוֹל *wo!* (from חָבַל *to destroy.*)

PART III.

SYNTAX.

CHAPTER I.

SYNTAX OF PRONOUNS.

§ 47. *Personal Pronouns.*

1. The separate pronouns sometimes supply the place of the substantive verb, or at least render the use of that verb unnecessary; e. g. אֲנַחְנָא חִמּוֹ *we are* [lit. *we they*], Ez. 5 : 11; אֲנָא חָזָיָא *I* [am] *the seer*, 1 Sam. 9 : 19. Most frequently is the verb omitted when the pronoun is joined to a participle.

The reason of this omission of the substantive verb, in such cases, seems to be this. These pronouns have a certain strength, an inherent emphasis, (so to speak), unattainable in English, on account of the frequency with which we are compelled to use them in the ordinary inflection of verbs.

2. The suffixes are used in Chaldee as in Hebrew. Compare Stuart's Heb. Gram. §§ 470—472, Conant's Gesenius § 121. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Thus עַבְדוֹהִי דִי אֱלָהּ *servants of God*, Ez. 5 : 11, בֵּהּ בְּדָנִיֵּאל *in Daniel*, Dan. 5 : 12.

Note. Even the separate pronouns are sometimes used in the same manner.

3. Anomalies likewise are the same as in Hebrew; e. g. masc. for fem. Ruth 1 : 8, 9, עִמְּכוֹן, (referring to the daughters-in-law of Naomi;) suff. of pl. nouns appended to sing. nouns, as in Num. 24 : 7, מַלְכוּתֵהּ *his kingdom*, the latter probably a result of the full orthography, י being only a *mater lectionis*.

§ 48. *Relative and Interrogative Pronouns.*

1. The relative pronoun דִּי, (as a prefix דְּ.) corresponds to the Hebrew אֲשֶׁר; e. g. with noun suff. forming a Gen., דִּי לָא תִשְׁמַע לִשָׁנֵיהּ, WHOSE *language thou shalt not understand;* with the adverb of place, דְּתַמָּן . . . . , sometimes דְּתַמָּן . . . . שָׁם = Hebrew אֲשֶׁר, *where.*

2. The interrogative appears as a *Genitive*, where a noun immediately precedes it in the construct state; e. g. בַּת מַן אַתְּ WHOSE *daughter art thou?* Gen. 24 : 23.

3. In respect to the compound possessive pronouns דִּילִי *my*, דִּילַהּ *his*, &c. see § 8. 3. note 3.

§ 49. *Mode of designating pronouns for which specific forms do not occur in Chaldee.*

1. *Reflexive* and *reciprocal.* These senses are indicated,

a. Simply by passive verbs;

b. By the personal pronouns; e. g. Judg. 20 : 40. *The Benjamites looked* בַּתְרֵיהוֹן *behind them* [i. e. behind themselves, the English usage being analogous].

c. By לֵב, נַפְשׁ or מְצָה; e. g. נַפְשֵׁי *myself*, בְּלָבָךְ *upon thyself*, Ex. 9 : 14; בִּמְצָהָא Gen. 18 : 12, Sarah laughed *within herself.* So מֵרְמְרֵיהּ *himself*, Ruth. 3 : 8.

2. *Indefinite.* *Some one* אֱנָשׁ, *something* פִּתְגָמָא (= Hebrew דָּבָר) and מִדַּעַם. So *no one* לָא אֱנָשׁ, לָא חַד, *nothing* לָא מִדַּעַם, also לָא מִידִי Job. 6 : 6.

3. *Demonstrative.* Sometimes by הוּא, הִיא, or with the Hebrew article הַהוּא, הַהִיא.—A peculiar mode of designating the same idea is to attach a suffix to the preceding word; e. g. בֵּהּ זִמְנָא Dan. 3 : 8, *at that time*, (lit. in it, the time), comp. בֵּי הִיא זִמְרָא Sol. S. 1 : 13.

Other forms might be mentioned, but they will occasion no difficulty which the analogy of the Hebrew will not readily solve.

CHAPTER II.

SYNTAX OF VERBS.

§ 50. *Use of the Tenses.*

1. The same variety of signification exists here as in Hebrew. Thus the Praeter sometimes, (especially in verbs of existence or condition,) corresponds to our Pres-

ent, sometimes to our Pluperfect; and the Future to the Optative, Subjunctive, or Imperative mood. It sometimes expresses even past time. See Dan. 4 : 9, 33.

2. When the Future is used in an Optative, Imperative, or Subjunctive sense, it not unfrequently takes the prefix לְ *that, ut*, and the preformative י falls out; e. g. מַתְּנָתָךְ לָךְ לֶהֱוֵן *thy presents be to thyself*, Dan. 5 : 17. לֶהֱוֵא מְדֹרָךְ, with the beasts of the field *shall be thy dwelling*, Dan. 5 : 22. Though in the latter case Gesenius (Lehrgeb., p. 787,) considers לֶהֱוֵא as Inf. instead of לְמֶהֱוֵא, and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. Stuart's Heb. Gram. § 543.

To this use of לְ with the Fut., corresponds entirely the Arabic لِ, Rosenmüller's Inst. ad fundam. Ling. Arab. p. 331. Compare also the French *que*.

Prof. Winer in his 2d ed. abandons this explanation, on the ground that this use of ל is found nowhere else in Chaldee, and prefers, with Beer, to consider the ל as an unusual preformative of the Future tense, (not unfrequent in the Talmud) instead of י. He quotes two passages from the Targums to which he considers this explanation suited; viz. Ex. 10 : 28, Jer. T. צְבִי לְמֵמוּת וְלָא לֶהֱוֵי שָׁמֵיעַ לְמֵלָּךְ, (*Pharaoh*) *desires to die, and not to be listening to your words;* and Ex. 22 : 24, Jon. לָא תְשַׁוּוּן עֲלוֹי דְלֶהֱוֵי עֲלוֹי סָהֲדִין, *ye shall not impose upon him that there should be witnesses against him.* But the old explanation seems to me preferable. Is not this very idiom the basis of the Talmudical use of ל as a preformative of the Future?

§ 51. *Peculiar mode of designating certain finite tenses.*

1. A Pluperfect is formed, in the later Targums, by prefixing הֲוָא to the Praeter; e. g. הֲוָא נְפַק *he had gone out.* The Arabic has a similar usage.

2. A kind of Paulo-post-future, *to be about to do any thing*, is expressed by prefixing עֲתִיד [*ready*] to the Inf. with לְ; e. g. עֲתִיד יְיָ לְאִתְפָּרָעָא, *Jehovah is about to punish*, i. e. *will speedily punish;* by הֲוָא; e. g. וַהֲוַת שִׁמְשָׁא לְמֵעַל Gen. 15 : 12, *the sun was just about setting.* In the latter construction, the sense of the Inf. active sometimes

becomes passive; e. g. Deut. 31 : 17, וְיִהוֹן לְמֵיכַל *they shall speedily be destroyed.*

§ 52. *Use of the Imperative and Infinitive.*

1. Of two Imperatives connected by ו, the second must often be rendered by the Future, being a promise, of which the first was the condition. So in English we say *Do and live*, i. e. If ye will do, ye shall live.

2. The use of the Inf. governed by verbs indicating desire, purpose, &c. and sometimes by nouns, with (or without) לְ, is more frequent than in Hebrew; e. g. Ex. 2 : 15, בְּעָא לְמִקְטֵל *he sought to kill;* Gen. 29 : 7, לָא אִידַן לְמִכְנַשׁ *it is not time to collect.* לְ is sometimes omitted, especially when the Infinitive is governed by a noun; as Josh. 10 : 27, עִדַּן מֵיעַל שַׁמְשָׁא, *the time of sunset.*

In other respects these moods are employed as in Hebrew

§ 53. *Use of Participles.*

1. Participles joined (*a*,) *To the substantive verb*, indicate generally the Imperfect; as חָזֵה הֲוֵיתָ Dan. 2 : 31, *Thou sawest* [or, *wast looking;*] also with the Future, לָא קָרָאן תְּהֲווֹן Ruth 1 : 20, *Ye shall not call* [*be* in the habit of *calling*] me Naomi. The same indefiniteness seems to be given to the sense, as in the corresponding construction in English. This usage is more frequent in Chaldee than in Hebrew. (*b*) Joined to the personal pronouns and אִית, they designate *generally* the Present tense; sometimes others; e. g. דָּחֵיל אֲנָא Gen. 32 : 11, *I was afraid,* אִם אִיתָךְ פָּרֵיק Judg. 6 : 36, *if thou wilt save.*

Note. Sometimes the subst. verb is omitted in this construction; e. g. Job 1 : 13. בְּנוֹי אָכְלִין וְשָׁתִין *his sons* (were) *eating and drinking.*

2. Participles govern nouns; either, (*a*) In the Genitive, the participle being in the construct state; as אָכְלֵי פָּתֹרָךְ 1 K. 2 : 7, *those who eat at thy table;* or, (*b*) In the

case governed by the verb from which they are derived; as פְּרִיסָן גַּדְפֵּיהוֹן Ex. 25 : 20, *stretching out their wings.*

§ 54. *Optative mood.*

This is indicated in Chaldee, either,

a. By the simple future (compare § 50;) or,

b. By questions expressing desire; e. g. Judg. 9 : 29, מַן יִתְּמַסַר יָת עַמָּא *who will deliver this people* to me? i. e. would that this people were under my control. Especially is the formula מַן יִתֵּן (comp. Heb. מִי יִתֵּן) employed in this optative sense; e. g. Deut. 28 : 67, מַן יִתֵּן צַפְרָא, *Oh that it were evening*, lit. *who will give evening?*

c. By לְוַי with the Future, when the wish respects future time; as לְוַי יְתְקַיֵּם קֳדָמָךְ, *may he stand before thee!* Gen. 17 : 18.—With the Praeter when the wish regards time past; e. g. Num. 20 : 3, לְוַי דְּמֵיתְנָא, *Oh that we had died!*

§ 55. *Agreement of the verb with its subject.*

1. The general principles, as well as most anomalies, are the same here as in Hebrew. See Stuart's Heb. Gram. § 479, seq. Conant's Gesenius, §§ 146–148.

2. When a verb has several predicates it is *generally* put in the plural. Sometimes however, especially when the verb precedes the predicates, it is singular; so Gen. 8 : 16. Num. 20 : 11.

§ 56. *Impersonal verbs and verbs with indefinite Nominatives.*

1. Impersonal verbs are, as in Hebrew, simply the third person singular of personal verbs without any Nominative. They also take a Dative; e. g. 1 Sam. 30 : 6, עֲקַת לְדָוִד, *David was distressed.*

2. To express the idea of a verb with an indefinite Nominative;

(*a*) The 3d person singular is sometimes employed exactly as in impersonal verbs; e. g. אֲמַר לְיוֹסֵף *said* (some one) *to Joseph;*

(*b*) The 3d pers. plur.; which frequently *must be*

rendered by the passive; e. g. Dan. 4 : 13, [English Version 4 : 16,] לִבָּהּ יְשַׁנּוֹן *let his heart be changed*, lit. *let them change his heart.*

(*c*) The 2d per. sing. sometimes expresses the same idea, Is. 41 : 12.

(*d*) Also the plur. Part.; as אָמְרִין Dan. 3 : 4, *it is spoken.*

§ 57. *Regimen of Verbs.*

The use of the simple Accusative or Dative, of two accusatives, and of verbs with prepositions, may be learned from the Hebrew analogy. Comp. Stuart's Heb. Gr. §§ 508—513. Conant's Gesenius, §§ 138—140.

§ 58. *Verbs used for Adverbs.*

In Chaldee, as in Hebrew, two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are אוֹסִיף *to add*, for *again, more;* אוֹטִיב *to make good*, for *well;* קֳדַם *to precede*, for *before;* תּוּב *to return*, for *again;* אוֹחִי *to hasten*, for *quickly;* e. g. תָּב וַחֲפַר יָת בֵּירָא, Isaac *digged again* (lit. returned and digged) *the wells*, Gen. 26 : 18.

So in English we say, *make haste and come*, for *come quickly.*

§ 59. *Constructio praegnans and Ellipsis.*

1. *Constructio praegnans.* Comp. Stuart's Heb. Gr. § 566. Conant's Gesenius, § 141. וְשַׁנִּי לֵיהּ יְיָ לִבָּא אוֹחֳרָנָא, *and Jehovah changed* (his heart and gave) *to him another heart.* 1 Sam. 10 : 9.

2. *Ellipsis* is not frequent, except of the substantive verb. Ps. 120 : 7, אֲנָא שְׁלָם הִנּוּן לְקָרְבָא, *I* (desire) *peace, they* (are) *for war.*

CHAPTER III.

SYNTAX OF NOUNS.

§ 60. *Designation of Cases.*

1. The Genitive is indicated,

(*a*) As in Hebrew, by the const. state of the preceding noun; e. g. מִלֵּי מַלְכָּא *the words of the king.*

(*b*) By the prefix דְּ (or דִּי,) in which case the preceding word is ordinarily in the emphatic state; e. g. מַלְכָּא דְאַרְעָא *the king of the earth*, שַׁלִּיטָא דִי מַלְכָּא *the king's captain*, Dan. 2 : 15.

(*c*) In designations of time, by לְ; e. g. יוֹמָא לְיַרְחָא Gen. 8 : 5, *the day of the month;* 2 Kings 12 : 1, בְּשְׁנַת שְׁבַע לְיֵהוּא *in the seventh year of Jehu.*

Note 1. The case *b.* may be compared with the Hebrew אֲשֶׁר לְ, and דִּי be regarded as a real relative; thus שַׁלִּיטָא דִי מַלְכָּא might be rendered *the captain who* (belonged to) *the king.* מַלְכָּא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by דִּי in the construct state.

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e. g. Esth. 1 : 9, מִשְׁתָּא נְשָׁתָא *banquet of the women.* In some instances, on the other hand, the characteristic of the Genitive case (דְּ) is inserted after a noun in the construct state.

Note 3. The form of the construct, especially of the const. pl., sometimes appears in the Targums instead of the absolute; e. g. Gen. 1 : 10, the collections of water קְרָא יַמֵּי, *he called seas.*

2. As in Hebrew, לְ prefixed forms the Dative.

3. The Accusative takes either לְ, (like the Syriac,—and this is almost universal in the Targum on Proverbs;) or יָת (i. q. Heb. אֵת;) or it has the simple form of the Nominative.

4. The Vocative is generally expressed by the form of the emphatic state.

§ 61. *Peculiar use of the cases.*

1. The Genitive is often employed instead of an adjective qualifying the preceding noun; e. g. Dan. 3 : 5, צֶלֶם דְּהַבָּא *an image of gold*, i. e. *a golden image.*

Note 1. Sometimes the first noun qualifies the second; e. g. בְּתֻקֹף יַד *with a strong hand*—lit. with strength of hand.

Note 2. The Hebrew student will not be disappointed to meet in Chaldee with phrases like מָרֵי חֶלְמַיָּא Gen. 37 : 19, lit. *master of dreams*, i. e. interpreter of dreams; בַּר שַׁתָּא *son of a year*, i. e. a year old.

2. The Accusative of place answers the question, *where?* and must consequently be translated by *at* or *in*. The simple Accusative is also sometimes employed, by synecdoche where we must render, *in respect of*; e. g. סַמְּקוּ חֲזוּ *ruddy in respect to complexion*, or *of a ruddy complexion*, Lam. 4 : 7.

This construction is less frequent in Chaldee than in Hebrew. Instead of it the Targums sometimes employ בְּ.

3. The case absolute, either the Nom. (which is most frequent), the Acc., or even sometimes the Dat. (with לְ signifying *quoad*,) is employed as in Hebrew. Comp. Stuart's Heb. Gr. §§ 415—417.

§ 62. *Use of the plural and repetition of nouns.*

1. The plural is sometimes employed where only *one of the things designated* is meant. Judg. 12 : 7, Jephthah was buried, בְּקִרְיֵי גִלְעָד, *in* one of *the cities of Gilead*; Gen. 8 : 4, *The ark rested on* one of *the mountains*, etc.

2. מָרִין and רַבְּוָנִין are employed as plurals of excellence or respect. On the other hand אֱלָהִין has always a plural sense. In the biblical Chaldee only, occurs עִלָּיוֹנִין, *the Most High*, as a name of God, Dan. 7 : 15.

3. The double members, etc., which in Hebrew require the dual, are designated in Chaldee by the plural. When the dual in Hebrew is employed to designate definitely two persons or things, it is rendered in Chaldee by the plural with תְּרֵין.

4. The immediate repetition of a noun indicates,

a. Multitude. Gen. 14 : 10, בִּירִין בִּירִין *many wells.*

b. Partition or separation, expressed by *each*, etc.; as Gen. 32 : 16, עֶדְרָא עֶדְרָא *each particular herd*; Esth. 3 : 4, יוֹמָא וְיוֹמָא *every day.*

§ 63. *Construction of Adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. Stuart's Heb. Gr. § 449.

2. When an adjective is the predicate of the sentence, it stands generally after the noun. Rarely, and only when the substantive verb is omitted, it precedes.

3. Adjectives *used as simple epithets*, follow their nouns.

4. The *neuter gender* is usually expressed by feminine adjectives; Ps. 27 : 4, חָרָא בְּעֵיתִי *one thing* have I desired.

5. An adjective is put *in the construct state* before a noun expressing the thing in respect to which the quality is affirmed; e. g. Prov. 16 : 19, שְׁפַל רוּחַ *of a humble spirit*, lit. humble of spirit.

§ 64. *Comparison of Adjectives.*

1. The *comparative* is formed, either

(*a*) By מִן simply, as in Hebrew; or

(*b*) By inserting יוֹתֵר or יַתִּיר (*abundant*, but here in the sense of *more*) before מִן; e. g. Ps. 119 : 103. בַּסְרָטָן יַתִּיר מִן דְּבְשָׁא *sweeter than honey*, lit. sweet more than etc.

2. The *superlative* is designated as in Hebrew. Thus שְׁפַל אֲנָשִׁים Dan. 4 : 14, *the basest of men*; שְׁמֵי שְׁמַיָּא Lev. 24 : 9, *the highest heaven*; etc.

§ 65. *Numerals.*

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8 : 10. שִׁבְעָא יוֹמִין. Dan. 3 : 25, גֻּבְרִין אַרְבְּעָא.

2. From 11 to 100 the numerals *precede* the substantive in the plural. Jud. 11 : 33. עֶשְׂרִין קִרְיִן. But the *tens* sometimes follow their substantives. Gen. 32 : 14.

Note 1. In a few instances the substantive appears in the construct state before its numeral. 1 K. 8 : 63, תּוֹרֵי תַּרְתִּין וְעֶשְׂרִין רִבּוֹא 220,000 *oxen*. Comp. § 60. 1. note 3.

Note 2. When יַת precedes the numeral, the noun is in the emph. st.; e. g. Gen. 1 : 16. יַת תְּרֵין נְהוֹרַיָּא *the two great lights*.

Note 3. In designations of weights and measures the noun expressing the weight, etc. is often, though not so frequently as in Hebrew, omitted. Thus Gen. 37 : 28, בְּעַסְרִין כְּסַף *for* 20 (shekels) *of silver*. So in designations of time, יוֹמָא is still more frequently omitted. Comp. Gen. 8 : 13, Lev. 23 : 32.

3. Instead of the ordinals from 1 to 10 the cardinals are not unfrequently employed. Gen. 8 : 13, בְּחַד לְיַרְחָא, *on the first of the month*. 2 K. 12 : 1, בִּשְׁנַת שְׁבַע לְיֵהוּא *in the seventh year of Jehu*—lit. in the year VII. of Jehu.

4. Distributives are expressed by a simple repetition of the cardinals without וְ; as שִׁבְעָא שִׁבְעָא *by sevens*. תְּרֵין תְּרֵין *two and two, by pairs*. Gen. 7 : 2, 9.

5. Numeral adverbs are of two kinds.

a. Those of degree or intensity. These are expressed in Chaldee by prefixing חַד to the cardinals; e. g. Dan. 3 : 19, חַד שִׁבְעָא, *seven fold.*

b. Those of repetition. These are expressed, precisely as in English, by *times*, זִמְנִין; as Josh. 6 : 3, חַדָא זִמְנָא, *one time, once.* Ex. 34 : 23, זִמְנִין תְּלָת *three times*, etc.

CHAPTER IV.

SYNTAX OF PARTICLES.

§ 66. *Adverbs generally.*

1. The *repetition* of an adverb expresses

a. Intensity. Deut. 28 : 43. לְתַחְתָּא לְתַחְתָּא *very low;*

b. Repetition or continuation. Ex. 23 : 30, זְעֵיר זְעֵיר *by little and little.*

2. Adverbs sometimes qualify nouns by being placed before them as nouns in the construct state. Gen. 18 : 4, זְעֵיר מַיָּא *a little water.*

3. Adverbs sometimes take prepositions before them; e. g. בְּאָז instead of אָז simply. Comp. Gesenius' Lehrgeb. p. 828.

Note. In the last three cases, 1. *b*, 2 and 3, these adverbs may be regarded as real nouns. Thus זְעֵיר מַיָּא *a small quantity* of water, בְּאָז at *that time.* And so of many other cases.

4. Many adverbs are expressed by periphrasis of verbs. See § 58.

§ 67. *Negatives.*

1. The same distinction exists between לָא and לֵית, as in Hebrew between לֹא and אַיִן; *the latter*, in both languages, *implying the substantive verb.*

2. כֹּל . . . לָא *none, nobody, nothing.* So in Hebrew. Compare Gesenius' Heb. Lex. word לֹא.

3. In oaths or strong declarations, אִם or אִן, *if*, takes the place of a direct negative. Thus Is. 62 : 8. אִם אֶתֵּן *I will not give*, lit. if I will give. So אִם לָא *affirmatively*, Josh. 14 : 9.

4. "That—not" is sometimes expressed by מִלְּ before the Inf. e. g. Lev. 26 : 19. I will make the heavens strong as iron above you מִלַּאֲחֶתָא מְטָרָא, *that they may not send down rain.* (lit. *from that they should*, etc.) For the signification of לְ alone prefixed to the Infinitive, see § 50. 2.

§ 68. *Interrogative Particles.*

1. The direct question is indicated by הַ, or has no peculiar designation.

2. The double interrogation is generally expressed by אִם . . . . הַ; e. g. Num. 13 : 20, הַמְּטָבָא אִם בְּרִשָׁא, *whether good or bad.* 1 K. 22 : 15, ... הֲנֵנֵרֹל אִם נֶחְמַנַע, *shall we go up* to Ramoth Gilead to battle, *or shall we forbear?*

3. The question with הֲלָא, being employed simply to excite attention, is frequently better rendered by *behold!* Comp. הֲלֹא under the word לֹא in Gesenius' Heb. Lex. Thus Deut. 11 : 30, הֲלָא אִנּוּן בְּעֵבְרָא דְיַרְדְּנָא *behold they are on the other side Jordan*, lit. *are they not*, etc. So also the frequent expression, הֲלָא אִנּוּן כְּתִיבִין *behold they are written.*

PARADIGMS.

Paradigms of verbs, nouns, and numeral adjectives are here subjoined, accompanied by references to the corresponding sections in the Grammar

			Peal.	Ithpeel.	Paël.
Praet.	3	m.	קָטַל	אִתְקְטֵל or טַל	קַטֵּל
	3	f.	קָטְלַת	אִתְקְטַלַת	קַטְּלַת
	2	m.	קָטַלְתְּ or תָּא	אִתְקְטַלְתְּ	קַטֵּלְתְּ or תָּא
	2	f.	קָטַלְתְּ	אִתְקְטַלְתְּ	קַטֵּלְתְּ
	1	c.	קְטָלֵת	אִתְקְטֵלֵת	קַטֵּלֵת
Pl.	3	m.	קָטַלוּ	אִתְקְטֵלוּ	קַטֵּלוּ
	3	f.	קָטַלָא	אִתְקְטֵלָא	קַטֵּלָא
	2	m.	קְטַלְתּוּן	אִתְקְטֵלְתּוּן	קַטֵּלְתּוּן
	2	f.	קְטַלְתֶּן	אִתְקְטֵלְתֶּן	קַטֵּלְתֶּן
	1	c.	קְטַלְנָא	אִתְקְטֵלְנָא	קַטֵּלְנָא
Inf.			מִקְטַל	אִתְקְטָלָא	קַטָּלָא
Imp.	2	m.	קְטֹל	אִתְקְטֵל	קַטֵּל
	2	f.	קְטָלִי	אִתְקְטַלִי	קַטְּלִי
Pl.	2	m.	קְטָלוּ	אִתְקְטַלוּ	קַטְּלוּ
	2	f.	קְטָלְנָא	אִתְקְטַלְנָא	קַטְּלְנָא
Fut.	3	m.	יִקְטֹל	יִתְקְטֵל	יְקַטֵּל
	3	f.	תִּקְטֹל	תִּתְקְטֵל	תְּקַטֵּל
	2	m.	תִּקְטֹל	תִּתְקְטֵל	תְּקַטֵּל
	2	f.	תִּקְטְלִין	תִּתְקַטְלִין	תְּקַטְּלִין
	1	c.	אֶקְטֹל	אֶתְקְטֵל	אֲקַטֵּל
Pl.	3	m.	יִקְטְלוּן	יִתְקַטְלוּן	יְקַטְּלוּן
	3	f.	יִקְטְלָן	יִתְקַטְלָן	יְקַטְּלָן
	2	m.	תִּקְטְלוּן	תִּתְקַטְלוּן	תְּקַטְּלוּן
	2	f.	תִּקְטְלָן	תִּתְקַטְלָן	תְּקַטְּלָן
	1	c.	נִקְטֹל	נִתְקְטֵל	נְקַטֵּל
1 Part.		m.	קָטֵל		מְקַטֵּל
		f.	קָטְלָא		מְקַטְּלָא
2 Part.		m.	קְטִיל	מִתְקְטֵל	מְקַטַּל
		f.	קְטִילָא	מִתְקַטְלָא	מְקַטְּלָא

Ittaphal.	Aphel.	Ithpaal.
אִתַּקְטַל	אַקְטֵל	אִתְקַטַּל
אִתַּקְטַלַת	אַקְטַלַת	אִתְקַטַּלַת
אִתַּקְטַלְתְּ	אַקְטֵלְתְּ or תָּא	אִתְקַטַּלְתְּ
אִתַּקְטַלְתְּ	אַקְטֵלְתְּ	אִתְקַטַּלְתְּ
אִתַּקְטַלְתְּ	אַקְטַלְתְּ	אִתְקַטַּלְתְּ
אִתַּקְטַלוּ	אַקְטַלוּ	אִתְקַטַּלוּ
אִתַּקְטַלָא	אַקְטַלָא	אִתְקַטַּלָא
אִתַּקְטַלְתּוּן	אַקְטַלְתּוּן	אִתְקַטַּלְתּוּן
אִתַּקְטַלְתֶּן	אַקְטַלְתֶּן	אִתְקַטַּלְתֶּן
אִתַּקְטַלְנָא	אַקְטַלְנָא	אִתְקַטַּלְנָא
אִתַּקְטָלָא	אַקְטָלָא	אִתְקַטָּלָא
אִתַּקְטַל	אַקְטֵל	אִתְקַטַּל
אִתַּקְטַלִי	אַקְטַלִי	אִתְקַטַּלִי
אִתַּקְטַלוּ	אַקְטַלוּ	אִתְקַטַּלוּ
אִתַּקְטַלְנָא	אַקְטַלְנָא	אִתְקַטַּלְנָא
יִתַּקְטַל	יַקְטֵל	יִתְקַטַּל
תִּתַּקְטַל	תַּקְטֵל	תִּתְקַטַּל
תִּתַּקְטַל	תַּקְטֵל	תִּתְקַטַּל
תִּתַּקְטְלִין	תַּקְטְלִין	תִּתְקַטְלִין
אֶתַּקְטַל	אַקְטֵל (אֲתַקְטֵל)	אֶתְקַטַּל
יִתַּקְטְלוּן	יַקְטְלוּן	יִתְקַטְלוּן
יִתַּקְטְלָן	יַקְטְלָן	יִתְקַטְלָן
תִּתַּקְטְלוּן	תַּקְטְלוּן	תִּתְקַטְלוּן
תִּתַּקְטְלָן	תַּקְטְלָן	תִּתְקַטְלָן
נִתַּקְטַל	נַקְטֵל	נִתְקַטַּל
	מַקְטֵל	
	מַקְטָלָא	
מִתַּקְטַל	מַקְטַל	מִתְקַטַּל
מִתַּקְטָלָא	מַקְטָלָא	מִתְקַטָּלָא

Suffixes.	*Sing.*	1 com.	2 masc.	2 fem.	3 masc.	3 fem
Pe. Pr.	3 m.	קְטָלַנִי	קְטָלָךְ	קְטָלֵךְ	קְטָלֵהּ	קְטָלַהּ
	3 f.	קְטָלַתְנִי	קְטָלָתְךָ	קְטָלָתֵךְ	קְטָלָתֵהּ	קְטָלָתַהּ
	2 m.	קְטַלְתַּנִי	&c. Same as 3 f except that it does not take			
	2 f.	קְטַלְתִּינִי	———	———	קְטַלְתִּיהוּ	קְטַלְתִּיהָ
	1 c.	———	קְטַלְתִּךָ	קְטַלְתִּךְ — כִּי	קְטַלְתִּהוּ	קְטַלְתִּהָ
Pl.	3 m.	קְטָלוּנִי	קְטָלוּךָ	קְטָלוּךְ	קְטָלוּהוּ	קְטָלוּהָ
	2 m.	קְטַלְתּוּנִי נִי	———	———	קְטַלְתּוּנֵהוּ	קְטַלְתּוּנָהּ
	1 c.	———	———	קְטַלְנָךְ	קְטַלְנָהוּ	קְטַלְנָא
Inf.		מִקְטָלִי —נִי	מִקְטָלְךָ	מִקְטָלֵךְ — ךְ	מִקְטָלֵהּ וּהִי	מִקְטָלָהּ
	Inf. with כ epenth.	מִקְטָלַנִי	מִקְטָלְכָךְ	מִקְטָלְכֵךְ	מִקְטָלְכֵהּ	מִקְטָלְכָהּ
Fut.	3 m.	———	———	יִקְטְלִךְ	יִקְטְלֵהּ	———
	3 m. with כ epenth.	יִקְטָלַנִי	יִקְטָלְכָךְ	יִקְטָלְכֵךְ — כִּי	יִקְטָלְכֵהּ	יִקְטָלְכָהּ
Pl.	3 m.	יִקְטְלוּנִי	יִקְטְלוּנְךָ	יִקְטְלוּנֵךְ וּכִי	יִקְטְלוּנֵהּ	יִקְטְלוּנָהּ
Imp.	2 m.	קְטָלִי —נִי —נִי	———	———	קְטָלֵהּ —דָא	קְטָלָהּ
	2 m. with כ epenth.	קְטָלַנִי	———	———	קְטָלְכֵהּ	קְטָלְכָהּ
	2 f.	קְטָלִינִי	———	———	קְטָלִידָא	קְטָלִידָא
Pl.	2 m.	קְטָלִינִי נַנ	———	———	קְטָלוּהָא	קְטָלוּהָא
	2 f.	קְטָלְנָא	———	———	קְטָלְנָהָא	קְטָלְנָהָא
Pa. Praet.		קִטְּלַנִי	קִטְּלָךְ	קִטְּלֵךְ	קִטְּלֵהּ	קִטְּלָהּ
Inf.		קַטָּלוּתִי	קַטָּלוּתְךָ	קַטָּלוּתֵךְ	קַטָּלוּתֵהּ	קַטָּלוּתָהּ

Plur. 1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קְטָלָנָא	קְטַלְכוֹן	קְטַלְכֶן	קְטָלִנּוּן	קְטָלָנָּן
קְטָלָתָנָא	קְטַלְתְּכוֹן	קְטַלְתֶּכֶן	קְטָלְתִנּוּן	קְטָלָתָנָּן

suffixes of the second person.

קְטַלְתִּינָא	———	———	קְטַלְתִּינוּן	קְטַלְתִּינָּן
———	קְטַלְתְּכוֹן	קְטַלְתֶּכֶן	קְטַלְתִּנּוּן	קְטַלְתָּנָּן
קְטָלוּנָא נָן	קְטָלוּנְכוֹן	קְטָלוּנְכֶן	קְטָלוּנּוּן	קְטָלוּנָּן
קְטַלְתּוּנָא נָנָא	———	———	קְטַלְתּוּנּוּן	קְטַלְתּוּנָּן
———	קְטַלְתֶּנְכוֹן	קְטַלְתֶּנְכֶן	קְטַלְתֶּנּוּן	קְטַלְתֶּנָּן
בְּקְטָלְהָנָא	בְּקְטַלְכוֹן	בְּקְטַלְכֶן	בְּקְטָלְהוֹן	בְּקְטָלָהּ
בְּקְטָלָנָא	בְּקְטָלְתְּכוֹן	בְּקְטָלְתֶּכֶן	בְּקְטָלְתֵּהּ	בְּקְטָלַתָּהּ
———	———	———	———	———
יְקְטָלָנָא	יְקְטָלְכוֹן	יְקְטָלְכֶן	יְקְטָלִנּוּן	יְקְטָלָנָּן
יְקְטָלִינָא	יְקְטָלִינְכוֹן	יְקְטָלִינְכֶן	יְקְטָלִינּוּן	יְקְטָלִינָּן
———	———	———	———	———
קְטֶלָנָא	———	———	———	———
———	———	———	קְטֶלִנּוּן	קְטֶלָנָּן
קְטֶלִינָא	———	———	קְטֶלִינּוּן	קְטֶלִינָּן
קְטֶלוּנָא	———	———	קְטֶלוּנּוּן	קְטֶלוּנָּן
קְטֶלֶנָּא	———	———	קְטֶלֶנּוּן	קְטֶלֶנָּן
קַטְּלָנָא	קַטֶּלְכוֹן	קַטֶּלְכֶן	קַטְּלִנּוּן	קַטְּלָנָּן
קַטָּלוּתָנָא	קַטָּלוּתְכוֹן	קַטָּלוּתְכֶן	קַטָּלוּתְהוֹן	קַטָּלוּתְהֶן

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	נָפַק	אַפִּק	אִתַּפַּק
	3 f.	נְפָקַת	אַפְּקַת	אִתַּפְּקַת
	2 m.	נְפַקְתָּא or נְפַקְתְּ	אַפְּקְתְּ	אִתַּפְּקְתְּ
	2 f.	נְפַקְתְּ	אַפְּקְתְּ	אִתַּפְּקְתְּ
	1 c.	נְפַקֵת	אַפְּקֵת	אִתַּפְּקֵת
Pl.	3 m.	נְפַקוּ	אַפְּקוּ	אִתַּפְּקוּ
	3 f.	נְפַקָא	אַפְּקָא	אִתַּפְּקָא
	2 m.	נְפַקְתּוּן	אַפְּקְתּוּן	אִתַּפְּקְתּוּן
	2 f.	נְפַקְתֶּן	אַפְּקְתֶּן	אִתַּפְּקְתֶּן
	1 c.	נְפַקְנָא	אַפְּקְנָא	אִתַּפְּקְנָא
Inf.		מִפַּק	אַפָּקָא	אִתַּפָּקָא
Imp.	2 m.	פֹּק , פַּק	אַפֵּק	אִתַּפַּק
	2 f.	פְּקִי	אַפְּקִי	אִתַּפְּקִי
Pl.	2 m.	פְּקוּ	אַפְּקוּ	אִתַּפְּקוּ
	2 f.	פְּקֶנָא	אַפְּקֶנָא	אִתַּפְּקֶנָא
Fut.	3 m.	יִפֹּק , יִפַּק	יַפֵּק	יִתַּפַּק
	3 f.	תִּפֹּק	תַּפֵּק	תִּתַּפַּק
	2 m.	תִּפֹּק	תַּפֵּק	תִּתַּפַּק
	2 f.	תִּפְּקִין	תַּפְּקִין	תִּתַּפְּקִין
	1 c.	אֶפֹּק	אַפֵּק	אֶתַּפַּק
Pl.	3 m.	יִפְּקוּן	יַפְּקוּן	יִתַּפְּקוּן
	3 f.	יִפֹּקָן	יַפֵּקָן	יִתַּפְּקָן
	2 m.	תִּפְּקוּן	תַּפְּקוּן	תִּתַּפְּקוּן
	2 f.	תִּפֹּקָן	תַּפֵּקָן	תִּתַּפְּקָן
	1 c.	נִפֹּק	נַפֵּק	נִתַּפַּק
1 Part.	m.	נָפֵק	מַיְפֵק	
	f.	נָפְקָא	מַיְפְּקָא	
2 Part.	m.	נָפִיק	מַיְפִק	מִתַּפַּק
	f.	נָפְקָא	מַיְפְּקָא	מִתַּפְּקָא

Par. IV. Verbs Ayin doubled. § 19.

			Peal.	Aphel.	Ittaphal.
Praet.	3	m.	דַּק	אַדִּק	אִתַּדַּק
	3	f.	דַּקַּת	אַדִּקַת	אִתַּדַּקַת
	2	m.	דַּקְתָּ	אַדִּקְתָּ	אִתַּדַּקְתָּ
	2	f.	דַּקְתְּ	אַדִּקְתְּ	אִתַּדַּקְתְּ
	1	c.	דַּקֹּתִי	אַדִּקֹתִי	אִתַּדַּקֹתִי
Pl.	3	m.	דַּקּוּ	אַדִּקוּ	אִתַּדַּקּוּ
	3	f.	דַּקָּא	אַדִּקָא	אִתַּדַּקָא
	2	m.	דַּקְתּוּן	אַדִּקְתּוּן	אִתַּדַּקְתּוּן
	2	f.	דַּקְתֶּן	אַדִּקְתֶּן	אִתַּדַּקְתֶּן
	1	c.	דַּקְנָא	אַדִּקְנָא	אִתַּדַּקְנָא
Inf.			דְּדַק	אַדָּקָא	אִתְדָּקָא
Imp.	2	m.	דֻּק	אַדֵּק	אִתַּדַּק
	2	f.	דֻּקִי	אַדִּקִי	אִתַּדַּקִי
Pl.	2	m.	דֻּקוּ	אַדִּקוּ	אִתַּדַּקוּ
	2	f.	דֻּקְנָא	אַדִּקְנָא	אִתַּדַּקְנָא
Fut.	3	m.	יְדַק	יַדֵּק	יִתַּדַּק
	3	f.	תְּדַק	תַּדֵּק	תִּתַּדַּק
	2	m.	תְּדַק	תַּדֵּק	תִּתַּדַּק
	2	f.	תְּדָקְרִין	תַּדְּקִרִין	תִּתַּדְּקִרִין
	1	c.	אֶדַק	אַדֵּק	אֶתַּדַּק
Pl.	3	m.	יְדָקוּן	יַדְּקוּן	יִתַּדְּקוּן
	3	f.	יְדָקָן	יַדְּקָן	יִתַּדְּקָן
	2	m.	תְּדָקוּן	תַּדְּקוּן	תִּתַּדְּקוּן
	2	f.	תְּדָקָן	תַּדְּקָן	תִּתַּדְּקָן
	1	c.	נְדַק	נַדֵּק	נִתַּדַּק
1 Part.		m.	דָּקֵק	מַדֵּק	
		f.	דָּקְקָא	מַדְּקָא	
2 Part.		m.	דָּקִיק	מְדַדַּק	מִתַּדַּק
		f.	דָּקִיקָא	מְדַדָּקָא	מִתַּדָּקָא

Peal. Pr.	יְלַד
&c. reg.	
Inf.	מֵילַד
Imp.	לֵד
	(הַב הָבוּ)
Fut.	יֵילֵד
1 Part.	יָלֵד
2 Part.	יְלִיד
Ithpeel.	אִתְיְלֵד
Paël. Pr.	יַלֵּד
Fut.	יְיַלֵּד
Ithpaal.	אִתְיַלַּד
Aphel.	אוֹלִיד
Fut.	יוֹלִיד

Peal. Pr.	יָטַב
Fut.	יִיטַב
Paël. Pr.	יַטֵּב
Fut.	יְיַטֵּב
Aph. Pr.	אֵיטִיב
Inf.	אֵיטָבָא
Fut.	יֵיטִיב

			Peal.	Ithpeel.	Pael.	Ithpaal.
Praet.	3	m.	קָם	אִתְקָם	קִיֵּם	אִתְקַיֵּם
	3	f.	קָמַת	אִתְקָמַת	קִיְּמַת	אִתְקַיְּמַת
	2	m.	קָמְתָּ	אִתְקָמְתָּ	קִיַּמְתָּ	אִתְקַיַּמְתָּ
	2	f.	קָמְתְּ	אִתְקָמְתְּ	קִיַּמְתְּ	אִתְקַיַּמְתְּ
	1	c.	קָמְתִּי or קָמֹתִי	אִתְקָמְתִּי	קִיַּמְתִּי	אִתְקַיַּמְתִּי
Pl.	3	m.	קָמוּ	אִתְקָמוּ	קִיְּמוּ	אִתְקַיְּמוּ
	3	f.	קָמָה	אִתְקָמָה	קִיְּמָה	אִתְקַיְּמָה
	2	m.	קַמְתֶּם	אִתְקַמְתֶּם	קִיַּמְתֶּם	אִתְקַיַּמְתֶּם
	2	f.	קַמְתֶּן	אִתְקַמְתֶּן	קִיַּמְתֶּן	אִתְקַיַּמְתֶּן
	1	c.	קָמְנוּ	אִתְקָמְנוּ	קִיַּמְנוּ	אִתְקַיַּמְנוּ
Inf.			קוֹם (קוּם)	אִתְקָמָא	קַיָּמָא	אִתְקַיָּמָא
Imp.	2	m.	קוּם	אִתְקָם	קַיֵּם	אִתְקַיֵּם
	2	f.	קוּמִי	אִתְקָמִי	קַיְּמִי	אִתְקַיְּמִי
Pl.	2	m.	קוּמוּ	אִתְקָמוּ	קַיְּמוּ	אִתְקַיְּמוּ
	2	f.	קוּמְנָה	אִתְקָמְנָא	קַיֵּמְנָא	אִתְקַיַּמְנָא
Fut.	3	m.	יָקוּם	יִתְקָם	יְקַיֵּם	יִתְקַיַּם
	3	f.	תָּקוּם	תִּתְקָם	תְּקַיֵּם	תִּתְקַיַּם
	2	m.	תָּקוּם	תִּתְקָם	תְּקַיֵּם	תִּתְקַיַּם
	2	f.	תָּקוּמִין	תִּתְקָמִין	תְּקַיְּמִין	תִּתְקַיְּמִין
	1	c.	אָקוּם	אֶתְקָם	אֲקַיֵּם	אֶתְקַיַּם
Pl.	3	m.	יָקוּמוּן	יִתְקָמוּן	יְקַיְּמוּן	יִתְקַיְּמוּן
	3	f.	יָקוּמָן	יִתְקָמָן	יְקַיְּמָן	יִתְקַיְּמָן
	2	m.	תָּקוּמוּן	תִּתְקָמוּן	תְּקַיְּמוּן	תִּתְקַיְּמוּן
	2	f.	תָּקוּמָן	תִּתְקָמָן	תְּקַיְּמָן	תִּתְקַיְּמָן
	1	c.	נָקוּם	נִתְקָם	נְקַיֵּם	נִתְקַיַּם
1 Part.		m.	קָאֵם , קָיֵם		מְקַיֵּם	
		f.	קָיְמָא		מְקַיְּמָא	
2 Part.		m.	קָיִם	מִתְקָם	מְקַיַּם	מִתְקַיַּם
		f.	קָיְמָא	מִתְקָמָא	מְקַיְּמָא	מִתְקַיְּמָא

Ithpolal.	Polel.	Ittaphal.	Aphel.
אִתְקוֹמַם	קוֹמֵם	אִתְתְקִים	אֲקִים
אִתְקוֹמַמְתְּ	קוֹמַמְתְּ	אִתְתְקִימְתְּ	אֲקִימַתְּ (קֵ)
אִתְקוֹמַמְתְּ	קוֹמַמְתְּ	אִתְתְקִימְתְּ	אֲקִימְתְּ תָּ
אִתְקוֹמַמְתְּ	קוֹמַמְתְּ	אִתְתְקִימְתְּ	אֲקִימְתְּ תָּ
אִתְקוֹמַמְתְּ	קוֹמַמְתְּ	אִתְתְקִימְתְּ	אֲקִימְתְּ (קֵ)
אִתְקוֹמַמְתִּי	קוֹמַמְתִּי	אִתְתְקִימְתִּי	אֲקִימְתִּי
אִתְקוֹמַמְנָא	קוֹמַמְנָא	אִתְתְקִימְנָא	אֲקִימְנָא
אִתְקוֹמַמְתּוּן	קוֹמַמְתּוּן	אִתְתְקִימְתּוּן	אֲקִימְתּוּן
אִתְקוֹמַמְתֶּן	קוֹמַמְתֶּן	אִתְתְקִימְתֶּן	אֲקִימְתֶּן
אִתְקוֹמַמְנָא	קוֹמַמְנָא	אִתְתְקִימְנָא	אֲקִימְנָא
אִתְקוֹמָמָא	קוֹמָמָא	אִתְתְקָמָא	אֲקָמָא
אִתְקוֹמַמּוּ	קוֹמְמוּ	אִתְתְקִימוּ	אֲקִימוּ
אִתְקוֹמַמְתִּי	קוֹמַמְתִּי	אִתְתְקִימְתִּי	אֲקִימְתִּי
אִתְקוֹמַמְנָא	קוֹמַמְנָא	אִתְתְקִימְנָא	אֲקִימְנָא
יִתְקוֹמַם	יְקוֹמֵם	יִתְתְקִים	יָקִים
תִּתְקוֹמַם	תְּקוֹמֵם	תִּתְתְקִים	תָּקִים
תִּתְקוֹמַם	תְּקוֹמֵם	תִּתְתְקִים	תָּקִים
תִּתְקוֹמְמִין	תְּקוֹמְמִין	תִּתְתְקִימִין	תָּקִימִין
אֶתְקוֹמַם	אֲקוֹמֵם	אֶתְתְקִים	אָקִים
יִתְקוֹמְמוּן	יְקוֹמְמוּן	יִתְתְקִימוּן	יָקִימוּן
יִתְקוֹמְמָן	יְקוֹמְמָן	יִתְתְקִימָן	יָקִימָן
תִּתְקוֹמְמוּן	תְּקוֹמְמוּן	תִּתְתְקִימוּן	תָּקִימוּן
תִּתְקוֹמְמָן	תְּקוֹמְמָן	תִּתְתְקִימָן	תָּקִימָן
נִתְקוֹמַם	נְקוֹמֵם	נִתְתְקִים	נָקִים
	מְקוֹמֵם		מְקִים
	מְקוֹמְמָא		מְקִימָא
מִתְקוֹמַם	מְקוֹמֵם	מִתְתְקִים	מָקָם
מִתְקוֹמְמָא	מְקוֹמְמָא	מִתְתְקִימָא	מָקָמָא

			Peal.	Ithpeel.	Paël.
Praet.	3	m.	בָּלָא	אִתְבְּלִי	בַּלִּי
	3	f.	בְּלָת	אִתְבְּלַיַת	בַּלְיַת
	2	m.	בְּלִיתָ	אִתְבְּלֵיתָ	בַּלִּיתָ
	2	f.	בְּלִית	אִתְבְּלִית	בַּלִּית
	1	c.	בְּלִית	אִתְבְּלִית	בַּלִּית
Pl.	3	m.	בְּלוֹ	אִתְבְּלִיו	בַּלְיוּ
	3	f.	בְּלָאָה	אִתְבְּלִיָא	בַּלְיָא
	2	m.	בְּלִיתוּן	אִתְבְּלִיתוּן	בַּלִּיתוּן (בְּ)
	2	f.	בְּלִיתֶן	אִתְבְּלִיתֶן	בַּלִּיתֶן (בְּ)
	1	c.	בְּלִינָא	אִתְבְּלִינָא	בַּלִּינָא (בְּ)
Inf.			מִבְּלָא	אִתְבְּלָאָה	בַּלָּאָה
Imp.	2	m.	בְּלִי	אִתְבְּלִי	בַּלִּי
	2	f.	בְּלָא	אִתְבְּלָא	בַּלָּא
Pl.	2	m.	בְּלוֹ	אִתְבְּלוֹ	בַּלּוֹ
	2	f.	בְּלָיָא	אִתְבְּלָיָא	בַּלָּיָא
Fut.	3	m.	יִבְלֵא	יִתְבְּלֵא	יְבַלֵּא
	3	f.	תִּבְלֵא	תִּתְבְּלֵא	תְּבַלֵּא
	2	m.	תִּבְלֵא	תִּתְבְּלֵא	תְּבַלֵּא
	2	f.	תִּבְלִין	תִּתְבְּלִין	תְּבַלִּין
	1	c.	אֶבְלֵא	אֶתְבְּלֵא	אֲבַלֵּא
Pl.	3	m.	יִבְלוֹן	יִתְבְּלוֹן	יְבַלּוֹן
	3	f.	יִבְלִין	יִתְבְּלִין	יְבַלְיָן
	2	m.	תִּבְלוֹן	תִּתְבְּלוֹן	תְּבַלּוֹן
	2	f.	תִּבְלִין	תִּתְבְּלִין	תְּבַלְיָן
	1	c.	נִבְלֵא	נִתְבְּלֵא	נְבַלֵּא
1 Part.		m.	בָּלֵא		מְבַלֵּא
		f.	בָּלְיָא		מְבַלְיָא
2 Part.		m.	בְּלָא	מִתְבְּלֵא	מְבַלֵּא
		f.	בְּלִיא	מִתְבַּלְיָא	מְבַלְיָא

Ittaphal.	Aphel.	Ithpaal.
אִתַּגְלִי	אַגְלִי ־ִי	אִתְגַּלִי ־ֵי
אִתַּגְלַיִת ־יַאת	אַגְלַיִת	אִתְגַּלַיִת
אִתַּגְלִית	אַגְלִיתָ ־ִיתָ ־ִית	אִתְגַּלִית
אִתַּגְלִית	אַגְלִית	אִתְגַּלִית
אִתַּגְלִית	אַגְלֵית ־ֶתְי	אִתְגַּלֵית
אִתַּגְלִיו	אַגְלִיו ־ֶיאוּ	אִתְגַּלִיו
אִתַּגְלְיָא	אַגְלָיָא	אִתְגַּלְיָאה
אִתַּגְלִיתוּן	אַגְלִיתוּן	אִתְגַּלִיתוּן
אִתַּגְלִיתֶן	אַגְלִיתֶן	אִתְגַּלִיתֶן
אִתַּגְלְיָנָא	אַגְלְיָנָא	אִתְגַּלְיָנָא
אִתַּגְלָאָה	אַגְלָאָה	אִתְגַּלָאָה
אִתַּגְלִי ־ֵא	אַגְלִי ־ֵא	אִתְגַּלִי ־ֵא
אִתַּגְלָא	אַגְלָא	אִתְגַּלָא
אִתַּגְלוֹ	אַגְלוֹ	אִתְגַּלוֹ
אִתַּגְלְיָא	אַגְלְיָא	אִתְגַּלְיָנָא
יִתַּגְלֵא ־ֵי ־ִי	יַגְלֵא ־ֵי ־ִי	יִתְגַּלֵא ־ֵי ־ִי
תִּתַּגְלֵא	תַּגְלֵא	תִּתְגַּלֵא
תִּתַּגְלֵא	תַּגְלֵא	תִּתְגַּלֵא
תִּתַּגְלִין	תַּגְלִין	תִּתְגַּלִין
אֶתַּגְלֵא	אַגְלֵא	אֶתְגַּלֵא
יִתַּגְלוּן	יַגְלוּן	יִתְגַּלוּן
יִתַּגְלֶין	יַגְלֶין	יִתְגַּלֶין
תִּתַּגְלוּן	תַּגְלוּן	תִּתְגַּלוּן
תִּתַּגְלֶין	תַּגְלֶין	תִּתְגַּלֶין
נִתַּגְלֵא	נַגְלֵא	נִתְגַּלֵא
	מַגְלֵא ־ֵי	
	מַגְלְיָא	
מִתַּגְלֵא	מַגְלֵי	מִתְגַּלֵא
מִתַּגְלְיָא	מַגְלְיָא	מִתְגַּלְיָא

	Sing. Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
		Dec. I. Singular. § 31.			
(*a*)	טוּר	טוּר	טוּרָא	טוּרֵהּ	טוּרְכוֹן
(*b*)	אִילָן	אִילַן or אִילָן	אִילָנָא	אִילָנֵהּ	אִילְכוֹן
		Dec. II. Singular. § 32.			
(*a*)	עָלַם	עָלַם	עֶלְמָא	עֶלְמֵהּ	עָלַמְכוֹן
(*b*)	כָּהֵן	כָּהֵן	כָּהֲנָא	כָּהֲנֵהּ	כָּהֲנְכוֹן
		Dec. III. Singular. § 33.			
(*a*)	מְלֶךְ (מֶלֶךְ)	מְלֶךְ (מֶלֶךְ)	מַלְכָּא	מַלְכֵּהּ	מַלְכְּכוֹן
(*b*)	זַמָּן	זַמָּן	זְמָנָא	זְמָנֵהּ	זַמָּנְכוֹן
(*c*)	חֵלֶם	חֵלֶם	חֶלְמָא	חֶלְמֵהּ	חֶלְמְכוֹן
(*d*)	עַיִן	עֵין	עֵינָא (עַיְנָא)	עֵינֵהּ (עַיְנֵהּ)	עֵינְכוֹן
(*e*)	קֹדֶשׁ	קֹדֶשׁ	קָדְשָׁא (or קָדֶשָׁא etc.)	קָדְשֵׁהּ	קָדְשְׁכוֹן
(*f*)	מִתְקַטֵּל	מִתְקַטֵּל	מִתְקַטְלָא	מִתְקַטְלֵהּ	מִתְקַטְלְכוֹן
		Dec. IV. Singular. § 34.			
(*a*)	גַּב	גַּב	גַּבָּא	גַּבֵּהּ	גַּבְּכוֹן
(*b*)	עֵז	עֵז	עִזָּא	עִזֵּהּ	עִזְּכוֹן
(*c*)	אֵם	אֵם	אִמָּא	אִמֵּהּ	אִמְּכוֹן
		Dec. V. Singular. § 35.			
(*a*)	גָּלֵא	גָּלֵא	גָּלְיָא	גָּלְיֵהּ	גָּלְיְכוֹן
(*b*)	מַגְלֵי	מַגְלֵי	מַגְלְיָא	מַגְלְיֵהּ	מַגְלְיְכוֹן
		Dec. VI. Singular. § 36.			
	קַדְמַי	קַדְמֵי	קַדְמָאָה	קַדְמָאֵהּ	קַדְמָאְכוֹן

Plur. Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2. pl. m.

Dec. I. Plural.

טוּרִין	טוּרֵי	טוּרַיָּא	טוּרוֹהִי	טוּרֵיכוֹן
אִילָנִין	אִילָנֵי	אִילָנַיָּא	אִילָנוֹהִי	אִילָנֵיכוֹן

Dec. II. Plural.

עֶלְמִין	עֶלְמֵי	עֶלְמַיָּא	עֶלְמוֹהִי	עֶלְמֵיכוֹן
כָּהֲנִין	כָּהֲנֵי	כָּהֲנַיָּא	כָּהֲנוֹהִי	כָּהֲנֵיכוֹן

Dec. III. Plural.

מַלְכִין	מַלְכֵי	מַלְכַיָּא	מַלְכוֹהִי	מַלְכֵיכוֹן
זְמִנִין	זְמִנֵי	זְמִנַיָּא	זְמִנוֹהִי	זְמִנֵיכוֹן
חֶלְמִין	חֶלְמֵי	חֶלְמַיָּא	חֶלְמוֹהִי	חֶלְמֵיכוֹן
עַיְנִין	עֵינֵי (עַיְנֵי)	עֵינַיָּא (עַיְנַיָּא)	עֵינוֹהִי (עַיְנוֹהִי)	עֵינֵיכוֹן (עַיְנֵיכוֹן)
קָדְשִׁין	קָדְשֵׁי	קָדְשַׁיָּא	קָדְשׁוֹהִי	קָדְשֵׁיכוֹן
מִתְקַטְלִין	מִתְקַטְלֵי	מִתְקַטְלַיָּא	מִתְקַטְלוֹהִי	מִתְקַטְלֵיכוֹן

Dec. IV. Plural.

גַּבְרִין	גַּבְרֵי	גַּבְרַיָּא	גַּבְרוֹהִי	גַּבְרֵיכוֹן
עִדְנִין	עִדְנֵי	עִדְנַיָּא	עִדְנוֹהִי	עִדְנֵיכוֹן
אֻמְּנִין	אֻמְּנֵי	אֻמְּנַיָּא	אֻמְּנוֹהִי	אֻמְּנֵיכוֹן

Dec. V. Plural.

גָּלִין	גָּלֵי	גָּלַיָּא	גָּלוֹהִי	גָּלֵיכוֹן
מַגְלִין	מַגְלֵי	מַגְלַיָּא	מַגְלוֹהִי	מַגְלֵיכוֹן

Dec. VI. Plural.

קַדְמָאִין	קַדְמָאֵי	קַדְמָאֵי	קַדְמָאוֹהִי	קַדְמָאֵיכוֹן

	Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.

Dec. VII. Singular. § 37.

(*a*)	מְדִינָא	מְדִינַת	מְדִינְתָא	מְדִינְתֵהּ	מְדִינַתְכוֹן
(*b*)	מַשְׁרִי	מַשְׁרִית	מַשְׁרִיתָא	מַשְׁרִיתֵהּ	מַשְׁרִיתְכוֹן
(*c*)	מַלְכוּ	מַלְכוּת	מַלְכוּתָא	מַלְכוּתֵהּ	מַלְכוּתְכוֹן

Plural.

(*a*)	מְדִינָן	מְדִינָת	מְדִינָתָא	מְדִינָתוֹהִי	מְדִינַתְכוֹן
(*b*)	מַשְׁרִין	מַשְׁרִיָּת	מַשְׁרִיָּתָא	מַשְׁרִיָּתוֹהִי	מַשְׁרִיָּתְכוֹן
(*c*)	מַלְכְוָן	מַלְכְוָת	מַלְכְוָתָא	מַלְכְוָתוֹהִי	מַלְכְוָתְכוֹן

Dec. VIII. Singular. § 38.

(*a*)	אַרְמָלָא	אַרְמַלַת	אַרְמַלְתָא	אַרְמַלְתֵהּ	אַרְמַלַתְכוֹן
(*b*)	גָּלְיָא	גָּלְיַת	גָּלְיָתָא	גָּלְיָתֵהּ	גָּלְיָתְכוֹן
(*c*)	זְכוּ	זְכוּת	זְכוּתָא	זְכוּתֵהּ	זְכוּתְכוֹן

Plural.

(*a*)	אַרְמַלָן	אַרְמַלָת	אַרְמַלָתָא	אַרְמַלָתוֹהִי	אַרְמַלָתְכוֹן
(*b*)	גָּלְיָן	גָּלְיָת	גָּלְיָתָא	גָּלְיָתוֹהִי	גָּלְיָתְכוֹן
(*c*)	זַכְוָן	זַכְוָת	זַכְוָתָא	זַכְוָתוֹהִי	זַכְוָתְכוֹן

Dec. IX. Singular. § 39.

	קַדְמָאָה	קַדְמַיְתָא	קַדְמַיְתֵהּ	קַדְמַיְתְכוֹן	

Plural.

	קַדְמָאָן	קַדְמָיָתָא	קַדְמָיָתוֹהִי	קַדְמָיָתְכוֹן	

Par. XI. Numerals.

A. Cardinals from 1 *to* 10.

No.	Masculine. Abs.	Masculine. Const.	Feminine. Abs.	Feminine. Const.
1	חַד	חַד	חָדָא	חַדַּת
2	תְּרֵין	תְּרֵי	תַּרְתֵּין	תַּרְתֵּי
3	תְּלָתָה	תְּלָתַת	תְּלָת	תְּלָתֵי
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבְּעֵתֵי
5	חַמְשָׁא	חַמְשַׁת	חֲמֵשׁ	חַמְשָׁתֵי
6	שִׁתָּא	שִׁתַּת	שֵׁת	שִׁתֵּי
7	שִׁבְעָה	שִׁבְעַת	שְׁבַע	שִׁבְעֵתֵי
8	תְּמָנְיָא	תְּמַנְיַת	תְּמַנְיָ	תְּמַנְיָתֵי
9	תִּשְׁעָה	תִּשְׁעַת	תְּשַׁע	תִּשְׁעָתֵי
10	עַסְרָא	עַסְרַת	עֲסַר	עַסְרֵתֵי

B. Cardinals from 11 *to* 19.

	Masculine.	Feminine.
11	חַד עֲסַר	חָדָא עַסְרֵי
12	תְּרֵי עֲסַר (תְּרֵיסַר)	תַּרְתָּא עַסְרֵי (תַּרְתֵּיסְרֵי)
13	תְּלָתָא עֲסַר { תְּלֵיסַר / תְּלֹתֵיסַר }	תְּלָת עַסְרֵי (תְּלֵיסְרֵי)
14	אַרְבָּעָה עֲסַר (אַרְבֵּיסַר)	אַרְבַּע עַסְרֵי (אַרְבֵּיסְרֵי)
15	חַמְשָׁא עֲסַר (חֵמֵיסַר)	חֲמֵשׁ עַסְרֵי (חֵמֵיסְרֵי)
16	שִׁתָּא עֲסַר { שְׁתֵּיסַר / שַׁתֵּיסַר }	שֵׁת עַסְרֵי (שֵׁיתְסְרֵי)
17	שִׁבְעָה עֲסַר (שְׁבֵסַר)	שְׁבַע עַסְרֵי (שְׁבְסְרֵי)
18	{ תְּמַנְיַת עֲסַר / תְּמַנְיָא עֲסַר } (תַּמְנֵיסַר)	תַּמְנֵי עַסְרֵי
19	תִּשְׁעָה עֲסַר	{ שְׁתֵסְרֵי / שְׁתֵסְרֵי } תְּשַׁע עַסְרֵי

C. Ordinals from 1 *to* 10.

	Masculine.		Feminine.	
No.	Abs.	Emph.	Abs.	Emph.
1	קַדְמַי	קַדְמָאָה	קַדְמָאָה	קַדְמָיְתָה
2	תִּנְיָן	תִּנְיָנָא	תִּנְיָנָא	תִּנְיָתָא
3	תְּלִיתַי (תַּלְתֵּי)	תְּלִיתָאָה	תְּלִיתָא	תְּלִיתָיְתָא
4	רְבִיעַי	רְבִיעָאָה (רָבְיָא)	רְבִיעָא	רְבִיעָיְתָא
5	חֲמִישַׁי	חֲמִישָׁאָה	חֲמִישָׁאָה	חֲמִישָׁיְתָא
6	שְׁתִּיתַי (שִׁתֵּי)	שְׁתִּיתָאָה	שְׁתִּיתָאָה	שְׁתִּיתָיְתָא
7	שְׁבִיעַי	שְׁבִיעָאָה	שְׁבִיעָאָה	שְׁבִיעָיְתָא (שְׁבִיעֵיתָא)
8	תְּמִינַי	תְּמִינָאָה	תְּמִינָאָה	תְּמִינָתָא
9	תְּשִׁיעַי	תְּשִׁיעָאָה	תְּשִׁיעָאָה	תְּשִׁיעָיְתָא
10	עֲסִירַי	עֲסִירָאָה	עֲסִירָאָה	עֲסִירָיְתָא

A

CHALDEE CHRESTOMATHY;

CONSISTING OF EXTRACTS FROM THE TARGUMS, ACCOMPANIED BY NOTES ON THEM, AND ON THE BIBLICAL CHALDEE, WITH A VOCABULARY.

THERE are ten Targums* or Chaldee translations of the Scriptures extant. No one of them, however, includes the whole of the Old Testament, and some only a single book or a few books. Daniel, Ezra, and Nehemiah have never been translated into Chaldee. At least, no Targums of these books are now extant.

The Targum of Onkelos on the Pentateuch, from which the sentences in Part I. are extracted, is the most esteemed of all the Targums, both for its faithfulness, and for the purity of the language employed. It is so literal that, being set to the same musical notes as the Hebrew text, it was read or cantilated in the synagogues on the Sabbath, in connection with the Hebrew lesson appointed for the day. See Prideaux, Conn. Vol. IV. p. 623. Respecting Onkelos little is known. Prideaux places him before or about the time of our Saviour. Horne (Introd. Vol. II. p. 158,) gives the same as the *generally received opinion.* Jahn (Introd. p. 65 of the English transl.) supposes him to have written in the second century. The same is Prof. Winer's opinion. Compare his dissertation De Onkeloso, etc. § 1. But Gesenius maintains very satisfactorily the former opinion, Einl. zu Jesa. § 11.

The Targum next in value, and probably also in time, is that of Jonathan the son of Uzziel, who translated the books of Joshua, Judges, I. and II. Samuel, I. and II. Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. He is *generally* thought to have been earlier than Onkelos. Prideaux assigns him a later date, for the very probable reason, that he would not have commenced his translation at Joshua, unless the books of Moses had been already extant in Chaldee.

There are two other Targums of the Pentateuch, both of a late date.

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* The word is Chaldee, תַּרְגּוּם, (from תָּרְגֵּם *to interpret*), lit. *an interpretation, a paraphrase.* Its use is limited however to the Chaldee versions of the Scriptures.

To the unknown author of one of these the name Pseudo-Jonathan has been applied, because it was long supposed to have been written by Jonathan Ben-Uzziel. The following literal translation of Num. 24 : 24, as it stands in this Targum,* shows how little care the author took to give the simple sense of the Hebrew text; while the mention of Constantinople and the Lombards makes it certain that this Targum was not the work of Jonathan Ben-Uzziel. It was probably composed in the ninth century. "And wings (ships?) shall come with instruments of war, and shall go forth with great multitudes from Lombardy and from the land of Italy, and shall be joined with the legions which shall come from Constantinople; and they shall afflict the Assyrians and enslave all the sons of Eber; but the end of these, as well as of those, shall be to fall by the hand of king Messiah; and they shall be destroyed forever."

The Jerusalem Targum, so called from the dialect in which it was composed, is the other of the two mentioned above. It belongs probably to an age still later than the preceding. It is very imperfect, omitting many verses, and so loosely rendering the rest, that it hardly deserves the name even of a paraphrase. It abounds, much more than the Targum of the Pseudo-Jonathan, with digressions and fables, which may be traditions of some antiquity. No IV. of Part II. may serve as a specimen. Both these Targums abound in Greek and other foreign words. In the above extract, the word translated *multitudes* is אֲכְלוּסִין, plainly nothing but a Chaldee plural of the Greek ὄχλος, and the word rendered legions לְגִיוֹנִין.

These four are the longest and most valuable of all the Targums. The first two are esteemed most highly as affording critical aid to the student of the Hebrew Scriptures, and (especially that of Onkelos) introducing us to a pure Chaldee, nearly resembling the style of Daniel and Ezra. Being extremely literal, they also serve to vindicate the Hebrew text, as it has come down to us, against those who charge the Jews with having corrupted it for the sake of evading the arguments of Christians. The other two mentioned above, and indeed all the Targums, are valuable as affording many expositions, particularly of passages relating to the Messiah, which agree with those given in the New Testament. These passages many of the modern Jews attempt to explain away, so as to get rid of the evidence that Jesus was the Messiah. Several examples of this kind are given by Prideaux (Conn. Pt. II. B. VIII. p. 639, seq.) One instance will suffice here.

* The English translation of this passage, which is literal, is as follows: "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

"Micah 5 : 2. *And thou Bethlehem Ephratah . . . . . out of thee shall come forth unto me he that is to be ruler in Israel.* This is the true translation of the Hebrew text, and this all Christians understand of the Messiah; and so anciently did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavored to give this text another meaning, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who perchance was one among those scribes whom Herod consulted, gives the true meaning of it by interpreting it of the Messiah, in the same manner as Christians do: for his version of the text is: *Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*" (Id. p. 642.)

In another place (p. 635) Prideaux remarks, that "the Targums of Jonathan and Onkelos are in so great esteem among the Jews, that they hold them to be of the same authority with the original sacred text."

The other Targums are, one on the Hagiographa; one on the *Megilloth* or five books of Ecclesiastes, Song of Solomon, Lamentations, Ruth and Esther; three on Esther alone; and one on the two books of Chronicles. The first has been ascribed to Rabbi Joseph the blind, who lived in the third century. But neither the dates nor authors of these Targums are known with certainty. The barbarous style in which they are written, is considered as affording sufficient proof that they are comparatively modern; though they appear to have been compiled from more ancient materials.

For a full account of the Targums, see Prideaux, Conn. Vol. IV. pp. 618—645. Horne's Introd. Vol. II. pp. 157—163. Walton, Proleg. XII. §§ 4—20, and Winer, De Onkeloso ejusque paraphrasi Chaldaica Dissertatio. Compare also Stackhouse's Hist. of the Bible, prelim. discourse p. 90, seq. Calmet's Dict. of the Bible, articles Jonathan, Onkelos, and Targum. Father Simon's Crit. Hist. B. II. Ch. 18. Eichhorn's Einleitung §§ 213—245. De Wette, Einl. §§ 57—62. Wolffii Bibliotheca Hebraea Vol. II. pp. 1135—1189. Allix, Judgment of the ancient Jewish Church, etc. Ch. VII. Carpzov. Critica Sacra, Part II. Ch. I. Gesenius, Comm. über Jesa. Einl. § 11, and Jahn's Introd. to the O. T. pp. 64—68 of the English translation.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

בְּקַדְמִין בְּרָא יְיָ יָת שְׁמַיָּא וְיָת אַרְעָא׃

NOTES.

The sentences of this Part are all taken from the Targum of Onkelos on the Pentateuch. They stand in the order of their selection, as it was thought that any of them would be sufficiently simple for grammatical analysis by those already familiar with Hebrew.

The reader will observe, on comparing the translation with the Hebrew text, that the same train of accents appears in both. § 2. 9. *b*. This agreement is not perfect throughout. Where however the train of accents in the Targum is different from that of the Hebrew text, the accents are still *similar*. For the sake of comparison with the Hebrew, the accents are inserted in these sentences.

1. Gen. 1 : 1, קַדְמִין, plur. of קֶדֶם Decl. III. *a*. comp. § 33. *a*. בְּ prep. is prefixed regularly with — as in Hebrew. Lit. *in principiis*.—יְיָ, § 4. note. This is strictly an abbreviation, and must not be read *yeyā*, as though it were a distinct name. It is said by some to have been formed by prefixing the *first* letter of יְהוָה to the *last* of אֲדֹנָי, thus combining the Qeri with the Kethib and saving the trouble of marginal notes. Others affirm that its *original* form, which indeed appears in some editions, was יְיָ, i. e. the initial of יְהוָה repeated three times *to express Trinity;* and that *later* Jews, rejecting the doctrine of the Trinity, have preferred the other form, and given it the other explanation. It is pronounced *Adhō-nāy*. As here, it is generally employed in the Targums to render אֱלֹהִים, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—יָת, i. q. Heb. אֵת.—שְׁמַיָּא, emphatic state from שְׁמַיִן, not used in the abs. form. See § 29. 3. *c*. The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong

2 וַאֲנָא הָא אֲנָא־מְקַיֵּם יָת־קְיָמִי עִמְּכוֹן וְעִם־בְּנֵיכוֹן בַּתְרֵיכוֹן׃
3 יָת־קַשְׁתִּי יַהֲבֵית בַּעֲנָנָא וּתְהֵי לְאָת קְיָם בֵּין־מֵימְרִי וּבֵין אַרְעָא׃
4 וַיַּפְתְּ יְיָ לְיֶפֶת וְיִשְׁרֵי שְׁכִינְתֵּיהּ בְּמַשְׁכְּנֵי דְשֵׁם וְיְהֵי כְּנַעַן עַבְדָּא לְהוֹן׃
5 אֲרֵי כָל־אַרְעָא דְּ־אַתְּ חָזֵי לָךְ אֶתְּנִנַּהּ וְלִבְנָךְ עַד־עָלְמָא׃

that *emphasis* can be, which falls upon three-fourths of the nouns with which he meets. Perhaps the term *definite* would be preferable, if the other were not in use. A noun in the emphatic state expresses usually the same idea which would be expressed in Hebrew by the noun with the article.—אַרְעָא, emph. state. See אַרְעָ in the vocabulary.

2. Gen. 9 : 9, וַאֲנָא, § 7. *d.* 1.—מְקַיֵּם, *do establish*, 1st Part. Paël from קוּם, § 22. 3.—בַּתְרֵיכוֹן from בָּתַר, § 8. 3. II. Note 4.—The first two accents in this sentence differ from those of the corresponding Hebrew words. Instead of Rebhia the Hebrew has Zaqeph Ghadhol, and instead of Merka, Darga. The two former are both large disjunctives, and the two latter both conjunctives, and of course might easily be interchanged. Perhaps however the accents were originally transferred to the Targum from a Hebrew MS. which had Rebhia and Merka. The remaining accents in this sentence are the same as in the Hebrew. Similar remarks might be repeated on the other sentences; but it will be unnecessary.

3. Gen. 9 : 13, קַשְׁתִּי, with suff. 1. p. sing. from קֶשֶׁת, Dec. III. *a.*—יַהֲבֵית, 1. sing. Pr. Peal from יְהַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter נָתַתִּי.—תְּהֵי apoc. for תֶּהֱיֶא 2 f. sing. Fut. from הֲוָא. See the note at the close of § 23.—אָת, const. state, ָ being immutable.—מֵימְרִי, pronounced *mêm-rî*, § 2. 3. In sense it is precisely equivalent to the Hebrew נַפְשִׁי, *myself* or *me*. See מֵימְרָ in the vocabulary.

4. Gen. 9 : 27, יַפְתִּי, 3 sing. m. Fut. Aphel from פָּתָה, § 6. *d.* 1.—לְ, sign of the Accusative case, § 60. 3.—*And shall cause his glory to dwell*, i. e. and he [God] shall dwell.—יהּ ֵ pleonastic suffix, § 47. 2. lit. *in the tents of him*, (even) *of Shem*. דְּ, sign of the Gen. case, § 60. 1.—*Servant to them;* Hebrew עֶבֶד לָמוֹ; Sept. *παῖς αὐτοῦ*· Vulg. servus ejus. But the Syriac, Arabic, and Samaritan versions agree with our Targumist in giving a plural rendering.

5. Gen. 13 : 15, חָזֵי, § 23. 1. note.—אֶתְּנִנַּהּ, 1 sing. Fut. from נְתַן;

6 וְהֵימִין בְּמֵימְרָא דַיְיָ וְחַשְׁבַהּ לֵיהּ לְזָכוּ׃

7 וְיִתֵּן לָךְ יְיָ מִשַּׁלְּאֵ דִשְׁמַיָּא וּמִטּוּבָא דְאַרְעָא׃

8 לָא־יֶחְוֹת בְּרֵי עִמְּכוֹן אֲרֵי־אֲחוֹהִי מֵית וְהוּא בְּלְחוֹדָהִי אִשְׁתְּאַר׃

9 וַאֲמַר אֲנָא יוֹסֵף אֲחוֹכוֹן דְּזַבִּנְתּוּן יָתִי לְמִצְרַיִם׃

10 לָא־יָעְדֵי עֲבֵד שׁוּלְטָן מִבֵּיתָ יְהוּדָה וְסַפְרָא מִבְּנֵי־בְנָוֹהִי עַד־עַלְמָא עַד־דְּיֵיתֵי מְשִׁיחָא דְּדִילֵיהּ הֲוָא מַלְכוּתָא וְלֵיהּ יִשְׁתַּבְּעוּן עַמְמַיָּא׃

11 וַאֲמַר שְׁכִנְתִּי תְּדָךְ וַאֲנִיחַ לָךְ׃

רָיָה— with נ epenthetic, i. q. הָ—; § 16. note 1.—לִבְנָךְ, *to thy sons.* See בַּר.

6. Gen. 15 : 6, חֵימִין, Aphel from אֲמַן = רְמַן, (see the latter word in the lexicon), § 20. 3. *b* and § 12. II. 5.—מֵימְרָא דַיְיָ, *the Lord*, i. q. אֲדֹנָי, § 49. 1. *c.* But this expression, which occurs frequently in the Targums as a translation of the Hebrew יְהוָה, is considered by some critics as designating that Word which was afterwards "made flesh and dwelt among us."—חַשְׁבַהּ, *He* (the Lord) *reckoned it*, § 16. 2. *a.*—לְזָכוּ, § 7. *d.*

7. Gen. 27 : 28, דְּ, sign of the Gen. case, § 60. 1.

8. Gen. 42 : 38, יֶחוֹת, Fut. of נָחַת, Tseri compensating for Daghesh forte, omitted on account of the guttural.—אִשְׁתְּאַר, § 6. *b.*

9. Gen. 45 : 4, דְּזַבִּנְתּוּן יָתִי, § 48. 1. יָתִי, pleonastic.

10. Gen. 49 : 10, רַצְדֵי, for רַצְדָא, § 6. *d.* 1.—עֲבֵד שׁוּלְטָן, *one exercising sovereignty, a ruler.*—בְּנֵי, irreg. see בַּר.—דְּדִילֵיהּ, (=Hebrew . . . . אֲשֶׁר לוֹ), *to whom*, § 8. 3. II. n. 3.—הֲוָא, the pron. used for the substantive verb in the present tense. See § 47. 1.—יִשְׁתַּבְּעוּן, Ithpe. from שְׁבַע, § 6. *b.* —עַמְמַיָּא, irreg. see עַם. *One bearing rule shall not depart from* (*be wanting to*) *the house of Judah, nor a scribe from the posterity of his sons forever ; until Messiah shall come, whose is the kingdom ; and to him shall the people hearken*, or, *him shall they obey.*

11. Ex. 33 : 14, שְׁכִנְתִּי, *my glory*, doubtless equivalent to the Hebrew פָּנַי, *my presence*, i. e. a mere periphrasis for *I*, used of course only in relation to God. Comp. nos. 4 and 13.—תְּדָךְ, § 22. 1.—אֲנִיחַ, Aph. Fut. 1st pers. sing. from נוּחַ, *I will provide a resting place*, לָךְ, *for thee.*

12 יַת־זוּמֵי־שַׁבָּא דִּילִי תִּטְרוֹן וּלְבֵית מַקְדְּשִׁי תְּדַהֵן דַּהֲלִין אֲנָא יְיָ׃

13 וְאַשְׁרֵי שְׁכִנְתִּי בֵּינֵיכוֹן וְאֶהֱוֵי לְכוֹן לֵאלָהּ וְאַתּוּן תְּהוֹן קֳדָמַי לְעַם׃

14 וּבְמִשְׁרוֹהִי אֲמַר תּוּב יְיָ שְׁרֵי־בִיקָרָךְ בְּגוֹ־יִבְרָאֵל אַלְפָּיָא דְיִשְׂרָאֵל׃

15 בַּדְּ־מְשָׁבָא אַרְעָךְ יַעֲקֹב בֵּית מֵישְׁרָךְ יִשְׂרָאֵל׃

16 לָא־יְהֵי לָךְ אֱלָהּ אוֹחֳרָן בַּר־מִנִּי׃

17 שְׁמַע יִשְׂרָאֵל יְיָ אֱלָהָנָא יְיָ חַד׃

18 וְתִרְחֵם יָת יְיָ אֱלָהָךְ בְּכָל־לִבָּךְ וּבְכָל־נַפְשָׁךְ וּבְכָל־נְכָסָךְ׃

19 וְתִרְחֲמוּן יַת־גִּיּוֹרָא אֲרֵי־דַיְרִין הֲוֵיתוּן בְּאַרְעָא דְמִצְרַיִם׃

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12. Lev. 26 : 2, דִּילִי, § 8. 3. II. note 3.—דַּהֲלִין; 1st Part. Pe. from דְּהַל.—הְהוֹן דַּהֲלִין, treat the house of my sanctuary with *habitual* reverence. Such appears to be the force of this combination. See § 51. 1.

13. Lev. 26 : 12, אֶהֱוֵי, 1st pers. sing. fut. Pe. from הֲוָא, instead of the usual form אֶהֱוֶא, § 23. 1. *b.* note. For the plural suff. of בֵּין and קֳדָם see § 8. 3. II. note 4.

14. Num. 10 : 36, מִשְׁרוֹהִי, a plural, with suffix of the third person sing., formed from the inf. Pe. of שְׁרָא, § 35. note 2. *In its restings*, i. e. whenever it rested.—The frequent repetition of Maqqeph in this sentence is not occasioned by any special intimacy of connection between the words thus joined. Its cause exists in the train of accents, which is the same as in the Hebrew. Three words are introduced into the Targum which do not appear in the original—"*Dwell in thy glory, in the midst of*"—but for these there is no accent. It is for this reason that they are joined by Maqqeph to the next word. The four words are, in cantillation, theoretically one.

15. Num. 24 : 5, מֵישְׁרָךְ, *thy valley*, if we derive it from יְשַׁר. But perhaps מֵישַׁר should be regarded as a verbal from שְׁרָה, and then we may translate it *dwelling, habitation.*

16. Deut. 5 : 7.

17. Deut. 6 : 4.

18. Deut. 6 : 5.

19. Deut. 10 : 19.

20 יַת־יְיָ אֱלָהָךְ תִּדְחַל וּקְדָמוֹהִי תְּפַלַּח וְלִדְחַלְתֵּיהּ תִּתְקְרַב וּבְשְׁמֵיהּ
תְּתַקֵּים׃
21 דַּהֲלָת־תַּקִּיפָא דִּי־בְרָאָךְ אִתְנְשֵׁיתָא שְׁבַקְתָּא פּוּלְחָן־אֱלָהָא דְּעַבָדָךְ׃
22 אִלּוּ חַכִּימוּ אִסְתַּבָּלוּ בְּדָא סְבָרוּ מָהֵיתֵי בְּסוֹפְהוֹן׃
23 לֵית אֱלָהָא כְּאֱלָהָא־דְיִשְׂרָאֵל דִּשְׁכִנְתֵּיהּ בְּשְׁמַיָּא בְּסַעֲדָךְ וְתוּקְפֵיהּ
בְּשְׁמֵי שְׁמַיָּא׃

20. Deut. 10 : 20, תִּדְחַל, § 15. 3.—תְּפַלַּח, Qamets for Pattahh on account of a pause-accent.

21. Deut. 32 : 18, דַּהֲלָת, plur. const. from דַּהֲלָא. Lit. *the terrors of the Mighty One* who created thee, thou hast forgotten; i. e. *the terrible and mighty One*, § 61. 1. note 1.—בְּרָאָךְ, § 26. 2. *a*.—אִתְנְשֵׁיתָא, § 23. note 1.—שְׁבַקְתָּא, § 12. I. note 2.—עַבְדָךְ, § 16. 2. *a*.—תַּקִּיף, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צוּר.

22. Deut. 32 : 29, סוֹפְהוֹן, plural from סוֹף with suff. 3. pl. m. defectively written, § 6. *c*. (4.)

23. Deut. 33 : 26, אֱלָהָא, an instance in which the *emphatic state*, (as is sometimes the case with the Hebrew article), corresponds to our *indefinite* article, *a* or *an*.—דִּשְׁכִנְתֵּיהּ (*scriptio plena*), § 8. 3, I. note 1. Lit. *who, his glory*, i. e. whose glory, § 48, 1.

PART II.

EXTRACTS FROM THE TARGUMS.

I. *History of the Fall.* Gen. 3.—Onkelos.

1 וְחִוְיָא הֲוָה עָרִים מִכֹּל חֵוַת בָּרָא דִי עֲבַד יְיָ אֱלֹהִים וַאֲמַר
לְאִתְּתָא בְּקוּשְׁטָא אֲרֵי־אֲמַר יְיָ לָא תֵיכְלוּן מִכֹּל אִילָן גִּנְתָּא׃
2 וַאֲמָרַת אִתְּתָא לְחִוְיָא מִפֵּירֵי אִילַן־גִּנְתָּא נֵיכוּל׃ (3) וּמִפֵּירֵי
אִילָנָא דִי בְּמִצְיוּתָא־גִּנְתָּא אֲמַר יְיָ לָא תֵיכְלוּן מִנֵּיהּ וְלָא
4 תְקָרְבוּן בֵּיהּ דִּלְמָא תְמוּתוּן׃ וַאֲמַר חִוְיָא לְאִתְּתָא לָא מָמָת
5 תְּמוּתוּן׃ אֲרֵי גְּלֵי קֳדָם־יְיָ אֲלֵי בְּיוֹמָא דְתֵיכְלוּן מִנֵּיהּ וְיִתְפַּתְּחָן

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1. עָרִים מִן, comparative, § 64. 1. *a. more cunning than.*—כֹּל, *every.*—יְיָ. So the London Polyglott, which has been followed in the text of the Chrestomathy. Also Buxtorf Bibl. Heb. Basil. 1665. The Paris and Antwerp Polyglotts read יְיָ. The title page of Münster's Bibl. Heb. Basil. 1546 exhibits the form יְיָ. Compare the note on Part I. No. I.—אֱלֹהִים. Here likewise the Polyglotts differ, Buxtorf and the London edition giving constantly the Hebrew form, and the other two mentioned above, אֱלָהָא.—תֵּיכְלוּן, § 21. *a.*

2. אֲמָרַת, § 15. note 2.—נֵיכוּל, Fut. expressing the sense of the Eng. Potential mood, *we may eat.*

3. תְּקָרְבוּן, Future Paël instead of תִּקְרְבוּן, § 2. 7. *b.* Buxtorf has תְּקַרְבוּן; the Antwerp and Paris Polyglotts, תִּקְרְבוּן in Peal.

4. מָמָת תְּמוּתוּן, an Inf. with a finite verb to denote certainty, as in Hebrew.

5. גְּלֵי, Part. Peil from גְּלָא, § 6. *d.* (1), *it is manifest before the Lord.*—וְיִתְפַּתְּחָן. Use of וְ instead of another conjunction, same as in Hebrew. יִתְפַּתְּחָן, Ithpaal Fut. 3d plur. fem.—תְּהוֹן, Fut. Peal 2d plur. masc. from הֲוָא.—רַבְרְבִין, see רַב in Lex.—חַכְמִין, 1st Part. Peal from חֲכַם § 32.

6 עֵינֵיהֶן וְתִהְיֶן כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע׃ וַתֵּרֶא הָאִשָּׁה
כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה הוּא לָעֵינַיִם וְנֶחְמָד הָעֵץ
לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּהּ
7 וַיֹּאכַל׃ וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירֻמִּם הֵם
8 וַיִּתְפְּרוּ עֲלֵה תְאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרוֹת׃ וַיִּשְׁמְעוּ אֶת־קוֹל
יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם
9 וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה
10 אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קֹלְךָ שָׁמַעְתִּי
11 בַּגָּן וָאִירָא כִּי עֵירֹם אָנֹכִי וָאֵחָבֵא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ
כִּי עֵירֹם אָתָּה הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ
12 אָכָלְתָּ׃ וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתְנָה־לִּי
13 מִן־הָעֵץ וָאֹכֵל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הָאִשָּׁה מַה־זֹּאת עָשִׂית
14 וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי וָאֹכֵל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים

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note 2, *knowing [how to distinguish] between*, etc.—בֵּין . . . . לְ For this use of לְ after בֵּין comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1 : 6.

6. חָזָה, 3d sing. fem. Praet. Peal from חָזָא.—אָסוּ (a medicine) appears to refer to the *effect* which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering תַּאֲוָה לָעֵינִים, *pleasant to the eyes*.—מְרַגֵּג, 2d Part. Pael. מְרַגֵּג לְאִסְתַּכְּלָא בֵיהּ expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold*. בֵּיהּ is pleonastic.—נְסִיבַת, § 12. II. 1.—מֵאִיבֵּהּ, see אֵב in the vocab.—וְיַהֲבַת, § 7. *d*. 1.

7. אִתְפַּתָּחָא, 3d pers. plur. fem. Praet. Ithpaal, from פְּתַח.—תַּרְוֵיהוֹן, § 42. 1. *a*. note.—חַשְׁיטוּ, § 12. I. 1. *b*.—תְּאֵינָא, see תְּאֵינָא in the vocab.—זְרָזִין, a Hebrew form. But Buxtorf points it זַרְזִין. See his lexicon.

8. אִילָן, collective. For the pointing see § 31. *b*. note 1.

10. דְּחִילִית, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׁמָעִית, see § 12. I. 1. *a*.

11. חַוִי § 12. I. 1. *b*. But Buxtorf points it here הַוֵי.—לְמֵיכַל, § 21. *a*. Inf. from אֲכַל.

14. לִיט, 2d. Part. from לוּט.—תְּהֵוֵיל, Fut. from אֲזַל, § 21. *a*.

לְחַוְיָא אֲרֵי־עֲבַדְתְּ דָּא לִיט אַתְּ נְכַל־בְּעִירָא וּמִכֹּל חֵיוָת בָּרָא
עַל־מֵעָךְ תֵּיזֵל וְעַפְרָא תֵּיכוֹל כָּל־יוֹמֵי חַיָּיךְ׃ וּדְבָבוּ אֲשַׁוֵּי 15
בֵּינָךְ וּבֵין אִתְּתָא וּבֵין בְּנָךְ וּבֵין בְּנָהָא הוּא יְהֵי־דָכִיר לָךְ
מַה־דַּעֲבַדְתְּ לֵיהּ־מִלְּקַדְמִין וְאַתְּ תְּהֵי־נָטַר־לֵיהּ לְסוֹפָא׃ לְאִתְּתָא 16
אֲמַר אַסְגָּאָה אַסְגֵּי צַעֲרָכִי וְעִדּוּיָכִי בְּצַעַר תֵּלְדִין בְּנִין
וּלְוָת־בַּעְלָיִךְ תְּהֵי תְּאוּבְתִיךְ וְהוּא יִשְׁלַט־בִּיךְ׃ וּלְאָדָם אֲמַר 17
אֲרֵי קַבֶּלְתְּ לְמֵימַר אִתְּתָךְ וַאֲכַלְתְּ מִן־אִילָנָא דִּי פַּקֵּדְתָּךְ
לְמֵימַר לָא תֵּיכוֹל מִנֵּיהּ לֵיטָא אַרְעָא בְּדִילָךְ בְּעָמָל תֵּיכְלִנַּהּ
כֹּל יוֹמֵי חַיָּיךְ׃ וְכוּבִּין וְאָטָדִין תַּצְמַח לָךְ וְתֵיכוֹל יַת־עִסְבָּא 18
דַּחֲקְלָא׃ בְּזֵעָתָא דְאַפָּךְ תֵּיכוֹל לַחְמָא עַד דְּתְתוּב לְאַרְעָא 19
דְּמִנָּהּ אִתְבְּרֵיתָא אֲרֵי־עַפְרָא אַתְּ וּלְעַפְרָא תְּתוּב׃ וּקְרָא אָדָם 20
שׁוּם אִתְּתֵיהּ חַוָּה אֲרֵי הִיא הֲוָת אִמָּא דְכָל בְּנֵי־אֲנָשָׁא׃ וַיְעֲבֵד 21
יְיָ אֱלֹהִים לְאָדָם וּלְאִתְּתֵיהּ לְבוּשִׁין־דִּיקָר עַל־מְשַׁךְ־בִּשְׂרְהוֹן
וְאַלְבְּשִׁנּוּן׃ וַאֲמַר יְיָ אֱלֹהִים הָא אָדָם הֲוָה יְחִידִי בְּעָלְמָא־ 22
מֵינֵיהּ לְמִדַּע טָב וּבִישׁ וּכְעַן דִּלְמָא־יִשְׁלַח וְדֵיהּ וְיִסַּב אַף

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15. דָּכִיר, 1st Part. Peal. from דְּכַר § 12. I. 1. *c.* *He will remember against thee what thou hast done to him.*—מִלְּקַדְמִין, i. q. מִן קַדְמִין *from the beginning—anciently.*

16. אַסְגָּאָה, Inf. Aphel. See the paradigm.—תֵּלְדִין, Fut. 2d sing. fem. from יְלַד.—בִּינָךְ, prep. בְּ with suff. 2d sing. fem. See the table.

17. תֵּיכְלִנַּהּ, Fut. 2d sing. masc. from אֵכַל with fem. suff. 3d sing. and נ epenthetic.

19. זֵעָתָא, defectively written. See זִיעָא.—דְּמִנָּהּ, *from which.*

21. לְבוּשִׁין, etc. *garments of honor for the skin of their flesh.*

22. לְמִדַּע, Inf. Peal from יְדַע, § 20. 4.—מֵינֵיהּ, *of himself, independently.* "*Adam has become the only* [*being*] *in the world* [*able*] *of himself to distinguish good and evil.*" Onkelos seems to have considered the Hebrew מִמֶּנּוּ singular, as indeed it is capable of being; and this probably led him to render בְּאַחַד, (*as one,*) by יְחִידִי *only.* The other Targumists agree with, or perhaps rather *follow,* Onkelos. Nearly all the ancient versions,

23 מֵאִילָן חַיָּיא וְיֵיכוֹל וְיֵחֵי לַעֲלַם׃ וְשַׁלְחֵיהּ יְיָ אֱלֹהִים מִגִּנְתָּא
24 דְּעֵדֶן לְמִפְלַח יַת־אַדְמְתָּא דְּאִתְבְּרִי מִתַּמָּן׃ וְתָרֵיךְ יַת־אָדָם
וַאֲשְׁרִי מִקֳּדָמִין לְגִנְתָּא דְּעֵדֶן יַת־כְּרוּבַיָּא וְיַת שְׁנַן חַרְבָּא
דְּמִתְהַפְּכָא לְמִטַּר יַת־אוֹרַח אִילָן חַיָּיא׃

II. *The same.* Gen. 3.—Pseudo-Jonathan.

1 וְחִוְיָא הֲוָה חַכִּים לְבִישׁ מִכֹּל חֵיוַת בָּרָא דְּעָבַד יְיָ אֱלֹהִים
וְאָמַר לְאִתְּתָא הַקּוּשְׁטָא דְּאָמַר יְיָ אֱלֹהִים לָא תֵּיכְלוּן מִכֹּל
2 אִילַן גִּינּוֹנִיתָא׃ וַאֲמָרַת אִתְּתָא לְחִוְיָא מִשְּׁאַר פֵּירֵי אִילַן
3 גִּינּוֹנִיתָא אֲנַן רְשׁוּ לְמֵיכַל׃ וּמִפֵּירֵי אִילָנָא דְּבֶר מִצְעוּת
גִּינּוֹנִיתָא אָמַר יְיָ לָא תֵּיכְלוּן מִנֵּיהּ וְלָא תְּקָרְבוּן בֵּיהּ דִּילְמָא
4 תְּמוּתוּן׃ בֵּי הִיא שַׁעְתָּא אָמַר חִוְיָא דְּלָטוּר עַל בַּרְיֵיהּ
וְאָמַר לְאִתְּתָא לָא מִנַּת תְּמוּתוּן בְּרַם כָּל־אוּמָנָא סָנֵי בָּר

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however, give the sense expressed in the English translation.—וְיִסַּב Fut. of נְסַב.

23. מִתַּמָּן . . . . דְּ, *whence*, § 48. 1.

24. תָּרֵיךְ, Praeter Paël, merely a full orthography for תָּרֶךְ.—מִתְהַפְּכָא; Part. Ithpe. fem. sing. agreeing with חַרְבָּא.—מִטַּר, Inf. from נָטַר.

1. דְּעָבַד, for the pointing see below, No. III. (7) and (9). It will be unnecessary to notice such cases in future.—הַקּוּשְׁטָא דְּ, *is it true that*, etc.? ה interrogative with Daghesh forte euphonic. So in Hebrew sometimes. Stuart's Heb. Gram. § 152. *a.*

2. אֲמַרַת, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum. לָנָא, contraction for לָנָא.

3. אִלָּנָא, § 2. 6. *c.*—דְּבֵי, see בֵּי in vocab.—חִוְיָא, Hhireq is short, the י being a mere *mater lectionis*, § 2. 1.

4. אָמַר, etc., *the serpent spake, calumniating his Maker, and said.*—בָּר אוּמָנוּתָא, (comp. the Heb. בֶּן שֶׁמֶן, *a fruitful hill*, etc.) *the thing made, the result of labor. Every workman hates the work of his own hands.*

5 אוֹמָנוּתֵיהּ׃ אֱרוּם גְּלִי קֳדָם יְיָ אֱרוּם בְּיוֹמָא דְּתֵיכְלוּן מִנֵּיהּ
וְתֶהֱוֹון כְּמַלְאָכִין רַבְרְבִין דְּמַכְמִין לְמִנְדַּע בֵּין טַב לְבִישׁ׃
6 וְחָמַת אִתְּתָא אֱרוּם סַמָּאֵל מַלְאַךְ מוֹתָא וּדְחִילַת וְיַדַּעַת אֱרוּם
טַב אִילָנָא לְמֵיכַל וַאֲרוּם אָסוּ הוּא לְהָוֹרָא דְּעֵינִין וּמְרַגֵּג
אִילָנָא לְאִסְתַּכָּלָא בֵּיהּ וּנְסִיבַת בְּאִבֵּיהּ וַאֲכָלַת וִיהַבַת אַף
7 לְבַעְלַהּ עִמַּהּ וְאָכַל׃ וְאִתְנַהַרָן עֵינֵי תַּרְוֵיהוֹן וִידָעוּ אֱרוּם
עַרְטֲלָאִין אִינוּן דְּאִתְעַרְטָלוּ מִן לְבוּשׁ טוּפְרָא דְּאִתְבְּרִיאוּ בֵּיהּ
וְהָוֹון חָמְיָן בְּהַתְהוֹן וְהַטְשׁוּ לְהוֹן מִשַּׁרְפֵּי תֵינִין וְעָבְדוּ
8 לְהוֹן קַמּוֹרִין׃ וּשְׁמָעוּ יָת קָל מֵימְרָא דַיְיָ אֱלֹהִים מְשַׁיֵּיל
בְּגִינּוּנִיתָא לְמִנַּח יוֹמָא וְאִיטְמַר אָדָם וְאִנְתְּתֵיהּ מִן קֳדָם
9 יְיָ אֱלֹהִים בְּמִצְיְעוּת אִילָנֵי גִינּוּנִיתָא׃ וּקְרָא יְיָ אֱלֹהִים
לְאָדָם וְאָמַר לֵיהּ הֲלָא כֹל עֲלָא דְּבָרִיתִי גְּלִי קֳדָמַי הַשּׁוֹכָא
כְּהוֹרָא וְהֵידְּ אַנְתְּ סְבַר בְּלִבָּךְ לְאִיטְמָרָא מִן קֳדָמַי הֲלָא
אָתַר דְּאַנְתְּ מִשְׁתַּמַּר בֵּיהּ אֲנָא הֲמֵי וְאַן אִינּוּן פִּקּוּדַיָּא דְּפַקִּידְתָּךְ׃
10 וְאָמַר יָת קָל מֵימְרָךְ שְׁמָעִית בְּגִינּוּנִיתָא וּדְחֵלִית אֱרוּם עַרְטוֹלָאי
וּמְצִוָּתָא דְּפַקְּדַתַּנִי אַעֲבָרִית מִינִי וְאִיטְמָרִית מִן כִּיסוּפָא׃
11 וְאָמַר מַן חַוִּי לָךְ אֱרוּם עַרְטִילָאי אַתְּ הֲלָא מִן פֵּירֵי אִילָנָא
12 דְּפַקִּידְתָּךְ דְּלָא לְמֵיכַל מִנֵּיהּ אֲכָלְתְּ׃ וְאָמַר אָדָם אִתְּתָא
13 דְּיַהֲבְתְּ גַּבַּיי הִיא יַהֲבַת לִי מִן פֵּירֵי אִילָנָא וַאֲכָלִית׃ וַאֲמַר

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5. מַלְאָכִין רַבְרְבִין, *superior angels.*—דְּמַכְמִין, *who know.* See above No. I. (5).—מִנְדַּע, *to discern, discriminate.* For the form, see § 20. 4. Comp. § 2. 7. *a.*

6. וְחָמַת, Praet. Pe. 3. s. f. § 23. Note 1. on Par.—דְּחִילַת, § 13. 2.

7. לְבוּשׁ טוּפְרָא, *garments of the color of the* טְפַר, i. e. purple.—חַמְיָן, for חָמַרְיָן, see § 35, and below on v. 15.—בְּהַתְהוֹן see בָּהַתָּה.

8. אִיטְמַר, Ithpe. from טְמַר, § 7. *a.* (2).—אִנְתְּתֵיהּ, § 6. *a.* note.

9. סְבַר, § 12. I. 1. *c.* and the parallel passage in the Jer. Targum.

10. שְׁמָעִית, § 12. I. 1. *a.* and 2.—אַעֲבָרִית, Aph. 1. s. Praet. from עֲבַר, § 12. I. 2.—מִן כִּיסוּפָא, *for shame*, i. e. because I was ashamed.

12. גַּבַּיי = גַּבְּיִי, § 4. *b.*

יְיָ אֱלֹהִים לְאִתְּתָא מַה דָּא עֲבַדְתְּ וַאֲמַרַת אִתְּתָא הַוָּאַ
14 אַשְׁרִינִי דְּחוֹכְמָתֵיהּ וְאַטְעֵינִי בְּרִשְׁעוּתֵיהּ וַאֲכָלִית: וַאֲמַר יְיָ
אֱלֹהִים תִּלְּתֵיהוֹן לְדִינָא וְאָמַר לְחִוְיָא אֲרוּם עֲבַדְתְּ דָּא לֵית
אַתְּ מְכָל בְּעִירָא וּמִכָּל חֵיוַת בָּרָא עַל מֵיכַּךְ תְּהֵא מְשַׁנֵּיל
וְרַגְלָךְ יְתָקְצוּן וּמִשְׁלַח תְּהֵא לְשַׁב שְׁנִין וְאִירְסָא
15 דְּמוֹתָא בְּפֻמָּךְ וַעֲפָרָא תֵּיכוֹל כָּל יוֹמֵי חַיָּיךְ: וּדְבָבוּ אֲשַׁוֵּי
בֵּינָךְ וּבֵין אִתְּתָא בֵּין זַרְעֵית פֻּמָּךְ וּבֵין זַרְעֵית בְּנָהָא וְיֵהֵי
כַּד יְהוֹן בְּנָהָא דְּאִתְּתָא נָטְרִין מֵיצְוָתָא דְּאוֹרַיְתָא וְהָווֹן מְכַוְּנִין
וּמַחְיִין יָתָךְ עַל רֵישָׁךְ וְכַד שַׁבְקָן מִצְוָתָא דְּאוֹרַיְתָא תֶּהֵוֵי
מְתַכַּוְּנִין וּנְכִית יַתְהוֹן בְּעִקְבֵּיהוֹן בְּרַם לְהוֹן יֵהֵא אָסוּ וְלָךְ
לָא יֵהֵא אָסוּ וַעֲתִידִין אִינּוּן לְמֶעְבַּד שְׁפִיוּתָא בְּעִיקְבָא בְּרוֹמֵי
16 גַּלְגָּא מְשִׁיחָא: לְאִנְתְּתָא אֲמַר אַסְגָּאָ אַסְגֵּי סִיגּוּפָּיִךְ בְּאַדָּם
בְּתוּלִין וְעִידּוּיֵיךְ בְּצַעַר תֵּלְדִין בְּנִין וּלְוָת בַּעֲלִיךְ תְּהֵי מִתְּיַיךְ

13. אַשְׁרִינִי, probably an incorrect reading for אַשְׁגִּינִי.—אַטְעֵינִי, *seduced me*, Aphel from טְעָה with suffix, § 26. 2. *a*.

14. אַרְיֵתִי, Aph. from אֲתָא. For the pointing see § 4. *a*. and § 2. 5. *b*.—תְּהֵא מְכַוֵּל, § 53. 1.—חָדָא, adverbially, *once*.—אֵירְסָא דְּמוֹתָא *deadly poison*, § 61. 1.

15. אֲשַׁוֵּי, 1 sing. Fut. Pa. from שַׁוִּי. The form is perfectly anomalous. Compare אָמַר instead of אֵמַר.—זַרְעֵית, plur. const. from זַרְעִי.—נָטְרִין, 1 Part. from נְטַר. See above No. II. (7).—מַחְיִין, 1 Part. plur. from מְחָא. This also appears to be a masculine form like מָחַנָּן, § 35. Schaaf, (Opus Aramaeum p. 308,) points it מֶחֱיִין. יֶהֱוֵן [i. q. יְהֵיוֹן; so Schaaf ibid.] is understood, making it future. § 53. 1. "Operam dabunt ut percutiant." *They shall make efforts and shall bruise thy head*, i. e. they shall do it intently, and with all their power:—or, *they shall be established*, etc. taking the act. Part. in an intransitive sense. Comp. תֶּהֱוֵא מְתְכּוֹנִין below, and above No. II. (15).—שַׁבְקָן, § 32. note 2.—תֶּהֱוֵא מְתְכַּוְּנִין, *thou shalt be established*, or, perhaps, *thou shalt be intent upon* injuring them.—וּנְכִית should probably be pointed וְנָכִית. See No. III. v. 15.—מֶעְבַּד, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription.—עִקְבָּא i. q. עִקְּבָא.

16. סִיגּוּפָּיִךְ, for סִגּוּפַיִךְ; and עִידּוּיֵיךְ, for עִדּוּיַיִךְ. For the pointing of

17 וְהוּא יְהֵי שָׁלִיט בִּיךְ לְמֶעְבַּד וּלְמֶחְטֵי : וּלְאָדָם אֲמַר אֲרוּם
קֳבֵל לְמֵימַר אִנְתְּתָךְ וַאֲכַלְתְּ מִן פֵּירֵי אִילָנָא דְּפַקֵּידְתָּךְ
לְמֵימַר לָא תֵיכוֹל מִנֵּיהּ לִיטָא אַרְעָא בְּגִין דִּלָּא הַוְיָאת לָךְ
18 חוּבָךְ בַּעֲמַל תֵּיכְלִנַּהּ כָּל יוֹמֵי חַיָּיךְ : וְכוּבִּין וַאֲסָדִין תְּצַמַּח
וְתַרְבֵּי בְּדִילָךְ וְתֵיכוֹל יָת עִשְׂבָּא דְּעַל אַפֵּי בָרָא עֲנִי אָדָם וַאֲמַר
בְּבָעוּ בְרַחֲמִין מִן קֳדָמָךְ יְיָ דִּלָּא נִתְחַשֵּׁב כִּבְעִירָא דְּנֵיכוֹל
עִיסְבָּא דְּאַפֵּי בָרָא נֵיקוּם כְּשַׁר וְנִלְעֵי בְּלֵישׁוּת יָדִי וְנֵיכוֹל
מָזוֹן מִן מִזְוָנָא דְּאַרְעָא וּבְכֵן יִתְאַפְרַשׁ כְּשַׁר קֳדָמָךְ בֵּין בְּנֵי
19 אֱנָשָׁא וּבֵין בְּנֵי בְעִירָא : בְּלֵישׁוּת כַּם יָדָךְ תֵּיכוֹל מְזוֹנָא עַד
דְּתֵתֵהַדַּר לְעַפְרָא דְּמִינָהּ אִתְבְּרִיאַת אֲרוּם עַפְרָא אַנְתְּ וּלְעַפְרָא
תְּתוּב דְּמִן עַפְרָא אַנְתְּ עָתִיד לְמֵיקוּם לְמֵיתַן דִּינָא וְחוּשְׁבָּנָא
20 עַל כָּל מַה דַּעֲבַדְתְּ בְּיוֹם דִּינָא רַבָּא : וּקְרָא אָדָם שׁוּם
21 אִנְתְּתֵיהּ חַוָּה אֲרוּם הִיא הֲוַת אִמָּא דְּכָל בְּנֵי נָשָׁא : וְעָבַד
יְיָ אֱלֹהִים לְאָדָם וּלְאִנְתְּתֵיהּ לְבוּשִׁין דִּיקַר מִן מְשַׁךְ חִוָּרָא
דַּאֲשְׁלַח מִנֵּיהּ עַל מְשַׁךְ בְּשַׂרֵיהוֹן חֲלַף שׁוּפְרֵיהוֹן דַּאֲשְׁתַּלְחוּ
22 וַאֲלְבִּישִׁינוּן : וַאֲמַר יְיָ אֱלֹהִים לְמַלְאָכַיָּא דִּי מְשַׁמְּשִׁין קֳדָמוֹי
הָא אָדָם הֲוָה יְחִידַי בְּאַרְעָא דֵּיכְנָא דַּאֲנָא יְחִידָי בִּשְׁמַי
מְרוֹמָא וַעֲתִידִין לְמֵיקוּם מִנֵּיהּ דְּיָדְעִין לְמַפְרְשָׁא בֵּין טַב
לְבִישׁ אִלּוּ נְטַר מִצְוָתָא פְּקִידְתֵּיהּ אִית הוּא חַי וְקַיָּם כְּאִילֵן

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these and similar forms, see § 7. *a.* (2).—מַתְוִיךְ, contracted from מַתְוֵיהִךְ, and so Buxtorf points it, מַתְוֵךְ.—שָׁלִיט, § 12. I. 1. *c.*—וְהוּא וגו׳, an obscure passage. Lit. *he shall rule over thee, to do justice and to commit sin*, i. e. as I understand the Targumist, *whether he does right or wrong.*

17. קֳבֵל, § 12. II. 1.

19. מִינָהּ, for מִנָּהּ, § 6. *a.* note.

21. דְּאַשְׁלַח, *which he* (the serpent) *put off*, מִנֵּיהּ *from himself.*

22. יְחִידַי, for יְחִירָאי.—אִלּוּ נְטַר, *if he had kept.*—פְּקִידְתֵּיהּ, 1 s. Pr. Pe. with suff. 3 m. s. § 16. 2. *a.*—הָא, *for behold.*—חַי, Praeter in a future sense, or rather both this and the participle אָכִיל are to

חַיָּא עַד לְעַלְמִין וּכְדֵין עַל דְּלָא נְטַר בַּר נַשׁ דְּפַקִּידְתָּא מְגָזַר
עֲלוֹהִי וְנַטְרִיהּ מִן גִּנְּתָא דְּעֵדֶן מֶקֶם עַד לָא יִפְשׁוֹט יְדֵיהּ
וְיִסַּב מִן פֵּירֵי אִילַן חַיָּא דְּהָא אִין אָכִיל הוּא מְנֵיהּ חֲיֵי חַי
23 וְקַיָּם עַד לְעַלְמִין : וְתַרְכֵיהּ יְיָ אֱלֹהִים מִגִּנְּתָא דְּעֵדֶן וְאָזַל
וְיָתִיב בְּטוּר מוֹרְיָה לְמִפְלַח יָת אַדְמְתָא דְּאִתְבְּרִי מִתַּמָּן :
24 וּטְרַד יָת אָדָם מִן דְּאַשְׁרֵי יְקָר שְׁכִינְתֵּיהּ מִן לְקֳדְמִין בֵּין תְּרֵין
כְּרוּבַיָּא מֶקֶם עַד לָא בְרָא עָלְמָא בְּרָא אוֹרַיְתָא אַתְקֵן גְּיָתָא
דְּעֵדֶן לְצַוְּחָנָא דְּיִכְלִלוּן וְיִתְפַּנְקוּן מִן פֵּירֵי אִילָנָא עַל דִּי פְּלָחוּ
בְּחֵיידְהוֹן בְּאוֹלְפַן אוֹרַיְתָא בְּעָלְמָא דֵּדִין וְקַבְּלוּ כְּקוּדְמָא אַתְקֵן
גְּחִינָם לְמִשְׁיזָבָא דְּמִתְיְלָא לַחֲיֵי עָלְמָא אָכְלָה מִתְּרִין סְטָרִין
אַתְקֵן בְּגַוָּהּ זִיקוּקִין דִּינוּר וְגוּמְרִין דְּאֶשָׁתָא לְמֵדָן בְּחוֹן
לְמִשְׁיזָבָא דְּמָרְדוּ בְּחֵיידְהוֹן בְּאוֹלְפַן אוֹרַיְתָא טַבְתָּא דְּהִיא אוֹרַיְתָא
לְפַלְחֵיהּ מִן פֵּירֵי אִילָן חַיָּא דְּאַתְקֵנָהּ מֵימַר דַּיְיָ לְנַטּוֹרָהּ
דִּיהֵי קַיָּם וּמְטַיֵּיל בְּשִׁבְילֵי אָרְחָה דְּחַיֵּי לְעָלְמָא דְּאָתֵי :

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be taken as we use the Present tense in English, expressing a general truth :—or, still differently, both may be regarded as Subjunctives, (I use the term in the general sense which it has in Latin grammar,) *if he should eat, etc., he would live, etc.*

23. אָזַל and יָתִיב (§ 12. II. 1.) are both Praeters.

24. דְּמִתְיְלָא, 2d Part. from מְתַל, *which is like.* Tseri is inserted, like Qamets in וְאָמַר, etc. on account of the prefix with Sheva, § 7. *d.* note.—דִּינוּר, i. q. דְּנוּר § 60. 1. *b.*—אֶשָׁתָא, an unusual pointing of אֶשְׁתָּא or אֶשָׁתָּא, (§ 2. 7. *c.*) emph. state from אֶשָׁא.—לְמֵדָן, § 7. *d.* note. מְדָן, Inf. of דון. —בְּהוֹן, *with them, by means of them.*—לְפַלְחֵיהּ, 1 Part. Pe. The law is better *to him who observes it.*—מִן, *than,* § 64. 1. *a.*—קַיָּם, either this word should be pointed קָיָם, or it may be considered as a different form of the adjective. "The law is better, to him who observes it, than the fruits of the tree of life, which Jehovah hath prepared for him who keeps it [the law], that he may be established, and may walk in the paths of the way of life, in the future world."

III. *The same.* Gen. 3.—Jerusalem Targum.

וְעָבַדוּ לְהוֹן אִצְטַלְנִן : (8) מְטַיֶּל בְּגִנְתָּא לְתוּקְפָּא דְיוֹמָא : 7
וּקְרָא מֵימְרָא דַיְיָ אֱלֹהִים לְאָדָם וַאֲמַר לֵיהּ הָא עַלְמָא דְּבְרִית 9
גְּלֵי קֳדָמַי חֲשׁוֹכָא וּנְהוֹרָא גְּלִיאוּ קֳדָמַי וְאֵיךְ אַתְּ סָבַר דְּלֵית
גְּלֵי קֳדָמַי אַתְרָא דְאַתְּ בְּגִנְתֵּיהּ דֶּן הִיא מְצוּתָא דְּפַקְדֵית יָתָךְ :
וְיֵהֵי כַּד יֵהָיְנָן בְּנַיָּא דְאִתְתָּא לְעָנָן בְּאוֹרַיְתָא וְעָבְדִין פִּקּוּדַיָּא 15
יֵהָוְנָן מְפַיְּנִין וּמְיַחֲנָן יָתָךְ לְרֵישָׁךְ וְקָטְלִין יָתָךְ וְכַד יִשְׁבְּקוּן
בְּנַיָּא דְאִתְתָּא מְצוּתָא דְאוֹרַיְתָא וְלָא יַעְבְּדוּן פִּקּוּדַיָּא תֶּהֱוֵי
מְתַבַּיִן וְעָבֵית יָתְהוֹן בְּעַקְבְּהוֹן וּמַטְרַע יָתְהוֹן בְּרֵם יֵהֲוֵי
אָסוּ לְבִנְהָא דְאִתְתָּא וְלָךְ חִוְיָא לָא יֵהֲוֵי אָסוּ בְּרֵם עָתִידִין
הִנּוּן אִלֵּין לְאֵלֵּין לְמֶעְבַּד שְׁפִיטָא בְּעִקְבָּא בְּסוֹף עָקֵב יוֹמַיָּא

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7. וְעָבְדוּ instead of the regular form וַעֲבָדוּ. The almost entire confusion of Pattahh and Qamets and even Hhateph Pattahh, which prevails in this Targum and that of the Pseudo-Jonathan, appears here. It will not be necessary to notice it in every instance. See § 2. 2. The reader will also observe the singular character of this, so called, Targum. It is evidently rather a collection of *Rabbinical and traditionary remarks* on the text, than a translation of it.—*They* made, etc. This perhaps implies the author's opinion that Adam and Eve made them by divine direction. Hebrew, *The Lord God* made, etc.

8. *In the strength of the day*—probably incorrect, although the Hebrew רוּחַ has sometimes a signification analogous to this. See Josh. 2 : 11.

9. דְּבְרִית, *which I have created.* Regularly דִּבְרִית. So, especially in the Targum of the Pseudo-Jonathan, אֲמַר, with the prefix וְ, becomes וַאֲמַר. The punctuators probably had in mind the analogous Hebrew form, § 7. *d.* note.—גְּלֵי, Pass. Part. Pe., § 23. 1. note, *is manifest before me.*—סָבַר, 1st Part. Peal.

15. וְיֵהֵי, *And it shall come to pass.* The Vav conversive does not appear in Chaldee.—מְתַבַּיִן, Part. Ithpa. from בַּיִן, full orthography, § 12. II. 4.—מָתָנָן, masc. pl. Act. Part. from מְתָא, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מָתְנָן.—נָבִית, § 12. I. 1. *c.*—מַטְרַע, 1st Part. Aph.

18 בְּיוֹמוֹי דְּתַלְפָא נְשִׁיתָא : וְכוּבִּין וְדַהֲדְרִין תַּרְבֵּי לָךְ, וְתֵיכוֹל
יַת עִשְׂבָּא דְּבָאפֵי בָרָא עֲנִי אָדָם וְאָמַר בְּבָעוּ בְרַחֲמִין מִן קֳדָמָךְ
דְּיֵי לָא נְתְחַשַּׁב קֳדָמָךְ מִן בְּעִירָא לְמֵיכַל יַת עִשְׂבָּא דְּבָאפֵי
בָרָא נְקוּם כְּצַן יְנִלְעֵי מְלֵיאוּת יְדַי וְנֵיכוֹל מָזוֹן מִן פֵּירֵי אַרְעָא
וּכְבֵין יֶהֱוֵי מַשְׁרֵשׁ קֳדָמָךְ בֵּין בְּנֵי אֱנָשָׁא וּבֵין בְּעִירָא :
22 וַאֲמַר יְיָ דַּיָּן אֱלָהִים הָא אָדָם דְּבָרִית יְתֵיהּ יְחִידַי בְּגוֹ
עַלְמֵי הָוָךְ מַיְתָא וְיִדַּע בִּשְׁמֵי מְרוֹמָא עֲתִידִין אוּמִין
סַגִּיאִין לְמֵקַם מִעֵיהּ תְּקוּם אוּמָה דְּדָנָא לְמַשְׁרָשָׁא בֵּין
טָב לְבִישׁ וּכְדוֹן טָב דִּנְטַרְוִד יְתֵיהּ מִן גֵּיהִנָּם דְּצַוָּן קֳדָם עַד
לָא יְפַשׁוֹט יְדֵיהּ וְיִסַּב לְחוֹד מִן פֵּירֵי אִילָנָא דְּחַיָּא וְיֵיכוֹל

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from מְרַע.—לְבָנְהָא, suffix pleonastic, § 47. 2.—אִלֵּין לְאִלֵּין, *these to those*, i. e. one to another.—שְׁפִיוְתָא, "Pravè ut puto," says Buxtorf, Lex. art. שַׁפְיוּתָא. But whether the reading שַׁפְיוּתָא (or שְׁפִיוְתָא) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, conculcatio.* Walton gives *incolumitas*, (probably deriving it from שְׁפָא in the Rabbinical sense, *to be quiet, at peace ;*) which the connection seems to favor.—יוֹמוֹי, suff. pleon. § 47. 2.—"And it shall come to pass, when the descendants of the woman shall diligently study the law and do the commandments, they shall be established, bruising thy head and killing thee ; but when the posterity of the woman shall desert the precepts of the law and not obey the commandments, thou shalt be established, biting them in their heels and afflicting them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O serpent, there shall be no remedy. Moreover they shall apply remedies (?) to the heels of one another in the end of the last days, in the days of king Messiah."

18. תַּרְבֵּי, i. e. אַרְעָא, *the earth shall bring forth abundantly.*—דְּבָאפֵי בָרָא, *which is upon the surface of the field*, i. e. the grass.—עֲנִי, Part. used for the Praeter. *Adam answered*, § 53. 1. note.—וְאָמַר, see the notes on vs. 7 and 9 of this chapter. מִן בְּעִירָא, Let us not be regarded as though we were *of the cattle*, i. e. cattle. Comp. the French *des bêtes*, etc.—נִלְעֵי, for נִלְעֵא § 23. 1. note.

22. מַיְתָא adds nothing to the sense.—אוּמִין, see אֻמָּא in Lex.—לְמַשְׁרָשָׁא, evidently an Infinitive form. Perhaps it should be pointed מְשָׁרְשָׁא, § 12. I 4.—קֳדָם עַד לָא, *before* he shall, etc., or *while* he does *not*, etc.

24 וְיִתֵּי לַעֲלַם : וּטְרַד יַת אָדָם וְאַשְׁרֵי יְקָר שְׁכִינְתֵּיהּ מִן לְקַדְמִין
בִּמְדְנַח לְגִנְּתָא דְעֵדֶן בֵּיעַלּוּי תְּרֵין כְּרוּבַיָּא קֳדָם עַד לָא נְבְרָא
עַלְמָא תְּרֵין אַלְפִין שְׁנִין בְּרָא אוֹרַיְתָא וְאַתְקֵן גֵּיהִנֹּם וְגִנְּתָא
דְעֵדֶן אַתְקֵן גִּנְּתָא דְעֵדֶן לְצַדִּיקַיָּא דְיִכְלִין וְיִתְפַּנְקוּן מִן פֵּירֵי
אִילָנָא עַל דִּנְטָרוּ מִצְוָתָא דְאוֹרַיְתָא בְּעַלְמָא הָדֵין אַתְקֵן גֵּיהִנֹּם
לְרַשִּׁיעַיָּא דְהִיא מְדַמְיָא לְחַרְבָּא שְׁנִינָא אָכְלָה מְתְרֵין סְטָרָהּ
אַתְקֵן בְּגַוָּהּ זִקּוּקִין דְּנוּרָא וְגוּבְרִין בִּיבְעֵרִין לְרַשִּׁיעַיָּא לְהִתְפְּרַע
מִנְּהוֹן לְעַלְמָא דְאָתֵי עַל דְּלָא נְטָרוּ מִצְוָתָא דְאוֹרַיְתָא בְּעַלְמָא
הָדֵין אֲרוּם אִילָן דְּחַיָּיא הִיא אוֹרַיְתָא כָּל דְּנָטַר לָהּ בְּעַלְמָא
הָדֵין הֲוֵי חַי וְקָיֵם כְּאִילָנָא דְחַיֵּי טָבָא הִיא אוֹרַיְתָא לְפַלְחָהּ
בְּעַלְמָא הָדֵין דְּזָהִי פֵּרִי אִילָן דְּחַיָּיא לְעַלְמָא דְאָתֵי :

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24. *The glory of his presence*, i. e. *his glorious presence.*—מִמְּדְנַח מִן לְקַדְמִין, these two expressions are doubtless synonymous, the second being explanatory of the first, which sometimes has a different sense. *On the east, towards the sun-rising.* This I think is better in the present instance than to consider מִן לְקַדְמִין as relating to time; although it is evident, from other places, that both the author of this Targum and the Pseudo-Jonathan supposed the garden of Eden to have been planted before the creation of the world. See the next clause. Also Gen. 2 : 15, Jeru. T. Gen. 2 : 8, Pseudo-Jon.—קֳדָם עַד לָא וגו׳, *two thousand years before the world was created. he made the law*, etc. See above (22).—עַל דִּנְטָרוּ, *because they kept.*—מְדַמְיָא, 1st Part. Pa. fem. sing. from דְּמָא. § 12. l. 3.—סְטָרָהּ, plural, contracted for סְטָרָתָא; אָכְלָא מְתְרֵין סְטָרָהּ, lit. a sword, *destroying from both sides*, i. e. a two-edged sword.—מְבַעֲרִין, 1st Part. Pa. from בְּעַר.—דְאָתֵי, (Part. from אֲתָא) the world *which* is *coming*, or, as we more commonly say, the world to come.—הִיא, § 47. 1. the tree of life *is*, i. e. *represents* the law.—חַיֵּי, a form of the Praeter (§ 23. 2. note,) here used in the sense of a present tense, or as expressing a general affirmation.—קָיֵם, § 4. *a.* This double י originated with an unpointed text, and should not have been retained when the points were affixed. לְפַלְחָהּ for לְפָלְחָהּ, see above (7) *to him who obeys it.*

IV. *Story of a dispute between Cain and Abel.* Gen. 4 : 8.—Jerusalem Targum.

וַאֲמַר קַיִן לְהֶבֶל אֲחוּי אֶתָּא וְנִפּוּק לְאַפֵּי בָּרָא וַהֲוָה כַּד נְפָקוּ
תַּרְוֵיהוֹן לְאַפֵּי בָּרָא עָנֵי קַיִן וַאֲמַר לְהֶבֶל אֲחוּי לֵית דִּין
וְלֵית דַּיָּן וְלֵית עָלַם אוֹחֳרָן וְלָא לְמִיתַּן אֲגַר טָב לְצַדִּיקַיָּא
וְלָא לְאִתְפָּרָעָא מִן רַשִּׁיעַיָּא וְלָא בְּרַחֲמִין אִתְבְּרִי עָלְמָא וְלָא
בְּרַחֲמִין הוּא מְדַבַּר מִן בְּגִלַּל דָּה אִתְקַבֵּל קוּרְבָּנָךְ מִנָּךְ בִּרְעוּ
וּמִנִּי לָא אִתְקַבֵּל בְּרַעֲיָא עָנֵי הֶבֶל וַאֲמַר לְקַיִן אִית דִּין וְאִית
דַּיָּן וְאִית עָלַם אוֹחֳרָן וְאִית נְתַן אֲגַר טָב לְצַדִּיקַיָּא וּלְאִתְפָּרָעָא
מֵרַשִּׁיעַיָּא וּבְרַחֲמִין אִתְבְּרִי עָלְמָא וּבְרַחֲמִין הוּא מְדַבַּר בְּרַם
כְּפֵירֵי עוֹבָדִין טָבִין הוּא מְדַבַּר עַל דְּהָדֵין עוֹבָדַי תַּקִּין מִן
דִּידָךְ אִתְקַבֵּל קָרְבָּנִי מִנִּי בְּרַעֲוָא וּמִנָּךְ לָא אִתְקַבֵּל בְּרַעֲוָא
וַהֲווֹ תַרְוֵיהוֹן מְנַצְּצִין בְּאַפֵּי בָּרָא וְקָם קַיִן עַל הֶבֶל אֲחוּי וּקְטָלֵ
יָתֵיהּ׃

לְמִתַּן, Inf. for Fut. "no reward shall be given to the righteous nor vengeance taken of the wicked. The world was not created in mercy, neither in mercy is it governed. Why was your offering accepted from you with favor, but [mine] was not accepted from me with favor? Abel answered and said to Cain; There is a judgment, and there is a Judge, and there is a future world, and a reward shall be bestowed upon the righteous [lit. there is the giving of a good reward to the righteous.] and vengeance shall be taken upon the wicked; and the world was created in mercy, and in mercy it is governed. But it is governed according to the fruit of good works. Because my works were more upright than yours, my offering was accepted with favor, but yours was not accepted with favor. And they were both contending in the open field; and Cain rose up against Abel his brother, and killed him."

V. *Marriage of Samson.* Judg. 14.—Jonathan.

1 וּנְחַת שִׁמְשׁוֹן לְתִמְנַת וַחֲזָא אִתְּתָא בְּתִמְנַת מִבְּנָת פְּלִשְׁתָּאֵי׃
2 וּסְלִיק וְחַוִּי לַאֲבוּהִי וּלְאִמֵּיהּ וַאֲמַר אִתְּתָא חֲזֵיתִי בְּתִמְנַת
3 מִבְּנָת פְּלִשְׁתָּאֵי וּכְעַן סַבוּ יָתַהּ לִי לְאִתּוּ׃ וַאֲמַרוּ לֵיהּ אֲבוּהִי
וְאִמֵּיהּ הָא לֵית בְּבְנָת אֲחָךְ וּבְכָל עַמִּי אִתְּתָא דְּאַתְּ אָזֵל
לְמִסַּב אִתְּתָא מִפְּלִשְׁתָּאֵי עֲרֵלָיָא וַאֲמַר שִׁמְשׁוֹן לַאֲבוּהִי יָתַהּ
4 סַב לִי אֲרֵי הִיא כְּשֵׁרָת בְּעֵינָי׃ וַאֲבוּהִי וְאִמֵּיהּ לָא יָדְעִין
אֲרֵי מִן קֳדָם יְיָ הוּא אֲרֵי תּוֹסָקָא הוּא בָּעֵי לְאִתְגְּרָאָה
5 בְּפְלִשְׁתָּאֵי וּבְעִדָּנָא הַהִיא פְּלִשְׁתָּאֵי שָׁלְטִין בְּיִשְׂרָאֵל׃ וּנְחַת
שִׁמְשׁוֹן וַאֲבוּהִי וְאִמֵּיהּ לְתִמְנַת וַאֲתוֹ עַד כַּרְמֵי תִמְנַת וְהָא אַרְיָא
6 בַּר אַרְיָן נָהֵים לְקֳדָמוֹתֵיהּ׃ וּשְׁרָת עֲלוֹהִי רוּחַ גְּבוּרָא מִן
קֳדָם יְיָ וְדַהְבֵיהּ כְּמָא דְּמַהְדְּמִין גַּדְיָא וּמִדַּעַם לֵית בִּידֵיהּ וְלָא
7 חַוִּי לַאֲבוּהִי וּלְאִמֵּיהּ יַת דַּאֲבַד׃ וּנְחַת וּשְׁאִיל בְּאִתְּתָא וּכְשֵׁרָת
8 בְּעֵינֵי שִׁמְשׁוֹן׃ וְתָב לִזְמַן יוֹמִין לְמִסְבָּהּ וְסָר לְמֶחֱזֵי יַת
פִּגְרָא דְּאַרְיָא וְהָא קִנָּא דִּדְבוֹרִיתָא בְּפִגְרָא דְּאַרְיָא וּבִיהּ דּוּבְשָׁא׃
9 וְנְסְחֵיהּ בִּידֵיהּ וַאֲזַל מֵיזַל וְאָכִיל וַאֲזַל לְוַת אֲבוּהִי וּלְוַת
אִמֵּיהּ וִיהַב לְהוֹן וַאֲכַלוּ וְלָא הֲוֵי לְהוֹן אֲרֵי מִפִּגְרָא דְּאַרְיָא
10 נְסִיחַ הוּבְשָׁא׃ וּנְחַת אֲבוּהִי עַל עִסְקָא אִתְּתָא וַעֲבַד תַּמָּן
11 שִׁמְשׁוֹן מִשְׁתְּיָא אֲרֵי כֵּן עָבְדִין עוּלֲמַיָּא׃ וַהֲוָה כַּד חֲזוֹ יָתֵיהּ

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1. בְּנָת, see בַּת in Lex.

2. סְלִיק, § 12. I. 1. and II. 1.—סַבוּ, Imp. from נְסַב, § 12. II. 1. *a.*—אִתּוּ, see אִתָּא.

3. כְּשֵׁרָת, 3 sing. fem. from כְּשַׁר. § 15. note 2.

5. אִתּוֹ, 3 m. pl. Pr. from אֲתָא.—לְקֳדָמוֹתֵיהּ, Buxtorf gives the pointing קֳדָמוּתֵיהּ, which analogy demands.

6. מְהַרְמִין, חַרְמֵיהּ, Paël forms without Daghesh, § 12. II. 3.

8. לְמִסְבָּהּ, Inf. from נְסַב with prefix and suffix.

9. מֵיזַל, § 21. *a.*

12 וְדַבְּרוּ תְּלָתִין דַּבְּרִין וַהֲוֹוּ עִמֵּיהּ : וַאֲמַר לְהוֹן שְׁמְשׁוֹן
אֲחִיד כְּעַן לְכוֹן חִידְתָּא אִם חַוָּאָה תְּחַוּוֹן יָתָהּ לִי שְׁבְעַת
יוֹמֵי מִשְׁתְּיָא וְתַשְׁכְּחוּן וְאֶתֵּן לְכוֹן תְּלָתִין פִּלְדָּסִין וּתְלָתִין
13 אֲצְטַלָּנָן דִּלְבוּשָׁא : וְאִם לָא תוּכְלוּן לְחַוָּאָה לִי וְתִתְּנוּן אַתּוּן
לִי תְּלָתִין פִּלְדָּסִין וּתְלָתִין אֲצְטַלָּנָן דִּלְבוּשָׁא וַאֲמַרוּ לֵיהּ חִדּ
14 חִדָּתָךְ וְנִשְׁמְעִנַּהּ : וַאֲמַר לְהוֹן מֵאָכְלָא נְפַק מֵיכְלָא וּמִתַּקִּיפָא
15 נְפַק חוּלְיָא וְלָא יְכִילוּ לְחַוָּאָה חִדְתָּא תְּלָתָא יוֹמִין : וַהֲוָה
בְיוֹמָא שְׁבִיעָאָה וַאֲמַרוּ לְאִתַּת שִׁמְשׁוֹן שַׁדִּילִי יַת בַּעֲלַיִךְ
וְיַחֲוֵי לָנָא יַת חִדְתָּא דִּלְמָא נוֹקִיד יָתִךְ וְיָת בֵּית אֲבוּךְ בְּנוּרָא
16 הַלְמַסְבְּנוּתָנָא קְרֵיתוּן יָתָנָא הַלָּא : וּבְכָת אִתַּת שִׁמְשׁוֹן עֲלוֹהִי
וַאֲמַרַת לְחוֹד שְׂנֵאתַנִי וְלָא רְחֵמְתַּנִי חִדְתָּא הַדְתָּא לִבְנֵי
עַמִּי וְלִי לָא חַוֵיתָא וַאֲמַר לָהּ הָא לְאַבָּא וּלְאִמָּא לָא חַוֵיתִי
17 וְלִיךְ אֵכְדֵּין אֲחַוֵי : וּבְכָת עֲלוֹהִי שַׁבְעָא יוֹמַיָּא דַּהֲוָה לְהוֹן
מִשְׁתְּיָא וַהֲוָה בְיוֹמָא שְׁבִיעָאָה וְחַוִי לָהּ אֲרֵי דְּהַקְתֵּיהּ וְחַוִיאַת
18 חִדְתָּא לִבְנֵי עַמָּהּ : וַאֲמַרוּ לֵיהּ אֱנָשֵׁי קַרְתָּא בְיוֹמָא שְׁבִיעָאָה
עַד לָא מֵעַל שִׁמְשָׁא מַה חֲלֵי מִדְּוְבְשָׁא וּמָה תַּקִּיף מֵאַרְיָא וַאֲמַר
19 לְהוֹן אִלּוּלָכוֹן בְּדַקְתּוּן בְּאִתְּתִי לָא אַשְׁכַּחְתּוּן חִדְתִּי : וּשְׂרָת
עֲלוֹהִי רוּחַ גְּבוּרָא מִן קֳדָם יְיָ וּנְחַת לְאַשְׁקְלוֹן וּקְטַל מִנְּהוֹן
תְּלָתִין גַּבְרָא וּנְסִיב יַת זְוָזֵהוֹן וִיהַב אִצְטַלָּיָא לְדַחֲוֵיאוּ

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12. אִצְטַלָּנָן ; Buxtorf points it אִצְטַלָּנָן.

13. נִשְׁמְעִנַּהּ. Fut. 1 pl. with suff.

15. שַׁדִּילִי, Imperative Paël. § 12. I. 1.—וְיַחֲוֵי *that he may tell.*—נוֹקִיד, Aphel from יָקַד.—הַלְמַסְבְּנוּתָנָא, *is it to try* (perplex) *us?* For the ending וּת see § 16. 2. *c.* and for the prefix מ, § 12. I. 4.

16. דַּחֲוָא, *while*, etc.

17. דְּהַקְתֵּיהּ, 3. sing. fem. Praet., with suffix, from דְּחַק.

18. קַרְתָּא, see קִרְיָ in Lex.—מֵעַל Inf. from עֲלַל.

19. זְוָזֵיהוֹן, contrary to the analogy of Chaldee, but according to that of Hebrew.

20 חוּרְיָתָא וְתֶקֶף רוּגְזֵיהּ וּסְלִיק לְבֵית אֲבוּהִי : וַהֲוָת אִתַּת שְׁמָשׁוֹן
לְרַחֲבְרֵיהּ דַּהֲוָה שׁוֹשְׁבִינֵיהּ :

VI. *Prediction of Messiah's kingdom.* Ps. 2.

1 לָמָּה מִתְרַגְּשִׁין עַמְמַיָּא וְאוּמַיָּא יְרַעְיָן סְרִיקוּתָא : (2) קָיְמִין
2 מַלְכֵי אַרְעָא וְשַׁלְטוֹנַיָּא יִתְחַבְּרִיוּן כַּחֲדָא לְמֵיעְדֵא קֳדָם יְיָ וּלְמֵימְרֵי
3 עַל מְשִׁיחֵיהּ : נְתַּע יַת אֱסָרְתֵּיהוֹן וְנִשְׁלוֹק מִנָּנָא שַׁלְשְׁלָוָתְהוֹן :
4 דְּיָתֵיב בִּשְׁמַיָּא יְקָרֵהּ מֵימְרָא דַיְיָ יְדַחֵק לְהוֹן : (5) הֵידֵין וְמַלֵּל
6 לְהוֹן בְּתוּקְפֵּיהּ וּבְרוּגְזֵיהּ יְבַהֵל אִנּוּן : וַאֲנִי רַבִּיתִי מַלְכִּי
7 וּמַנֵּיתִיהּ עַל טוּר מַקְדְּשִׁי : אֶשְׁתַּעֵי קְנָמָא דַיְיָ אֲמַר חַבִּיב כְּבַר
8 לְאַבָּא לִי אַנְתְּ זַכָּאָה כְּאִלּוּ יוֹמָא דֵּין בְּרֵיתָךְ : בְּעֵי מִנִּי וְאֶתֵּן
9 נְכָסֵי עַמְמַיָּא אַחֲסָנָתָךְ וַאֲחִידָתָךְ שִׁלְטוֹנֵי סְיָפֵי אַרְעָא : תְּתַבְּרִנּוּן
10 חֵיזֵךְ בְּחוּטְרָא דְּפַרְזְלָא חֵיזֵךְ נָן כְּמָנֵי תְּתָרְעִנּוּן : וּכְדֵין מַלְכַיָּא
11 אַשְׂכִּילוּ קַבִּילוּ מֵימְרָתָא נְגִידֵי אַרְעָא : פְּלַחוּ קֳדָם יְיָ בְּדַחֲלָא
12 וְצַלּוּ בְּרִיתָא : קַבִּילוּ אוּלְפָנָא דִּלְמָא יְתָּגֵיז וּתְהוֹבְדוּן
אוֹרְחָא מְטוֹל דְּיֵיחוֹר כִּזְעֵיר רוּגְזֵיהּ טוּבִין לְכָל דְּסָבְרִין
בְּמֵימְרֵיהּ :

20. לְרַחֲבְרֵיהּ, *to* the person *who* was *his companion.*

2. קָיְמִין, 1st Part. plur. from קוּם. See the Par.—מְמָרְנָא, Inf. Pa.—מִנְצֵי, Inf. Pe. from נְצָא, § 18. note 1,

4. דְּיָתֵיב, by ellipsis of the pers. pron., *he who sitteth.*

7. חַבִּיב, Vocative; *O thou beloved*, etc.—זַכָּאָה, emph. masc. "*Tu mihi purus es.*" Buxtorf.

9. מָן, see מָאן in the vocabulary.

11. צַלּוּ Imp. Pa. 2. pl. from צְלֵי.

12. וּתְהוֹבְדוּן אוֹרְחָא, "*et amittatis viam,*" Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (Lex. under the word אֲבַד), cites several examples in which הוֹבַד has evidently the intransitive sense *to perish.*—יֵיחוֹר, Fut. from חָרַר.—טוּבִיהּ, suffix pleonastic, § 47. 2. Comp. Heb. אַשְׁרֵי.

VII. *The praises of Jehovah.* Ps. 8.

לְשַׁבָּחָא עַל כְּנוֹרָא דְאִתְיְתֵי מִגַּת תּוּשְׁבַּחְתָּא לְדָוִיד׃

2 יְיָ אֱלָהָא רִבּוֹנָנָא כְּמָה תְלִיל שְׁמָךְ וּמְשַׁבַּח בְּכוֹלָּא אַרְעָא
3 דְּרַהֲבְתָּא זִוָּךְ עֵיל בֵּן שְׁבַיָּא׃ מִפּוּם עוּלְּבַיָּא וְיוֹנְקָנָא אַשְׁתְּסָתָא
4 עוּשְׁנָא מִן בְּגַלַּל בְּעִיקָךְ לְבַשָּׁלָא בְּעֵיל דְּבָבָא וְנָזוֹקָא׃ בְּטוּל
דְּאֶחְמֵי שְׁמַיִךְ עוֹבְדֵי אֶצְבְּעָתָךְ סִיהֲרָא וְכוֹכְבַיָּא דִּי אַתְקֵינְתָּא׃
5 מָה בַּר נָשָׁא מְטוּל תְּהֵכַּר עוֹבָדוֹי וּבַר נָשָׁא מְטוּל תְּסַעַר
6 עֲלוֹי׃ וְהַסַּרְתָּא יְתֵיהּ קַלִּיל מִמַּלְאֲכַיָּא וַאֲיַקְרָא וְשֻׁבְחוֹרָא
7 תַּכְלִלְנֵיהּ׃ אַשְׁלַטְתֵּיהּ בְּעוֹבָדֵי יְדָךְ כּוֹלָּא שַׁוִּיתָא תְּחוֹת
8 רַגְלוֹי׃ עָאן וְתוֹרֵי כּוּלְּהוֹן וּלְחוֹד בְּעִירֵי חַקְלָא׃ (9) צִפְּרֵי שְׁמַיָּא
10 וְנוּנֵי יַמָּא וְלִוְיָתָן דְּהָלִיךְ אִסְרְטֵי יַמָּא׃ יְיָ אֱלָהָא רִבּוֹנָנָא
כְּמָה תְלִיל וּמְשַׁבַּח שְׁמָךְ בְּכוֹלָּא אַרְעָא׃

VIII. *Parable of the vineyard.* Isa. 5 : 1—7.—Jonathan.

1 אֲמַר נְבִיָּא אֲשַׁבְּחִיהּ כְּעַן לְיִשְׂרָאֵל דְּמִתִּיל לְכַרְמָא זַדְעִיהּ
דְּאַבְרָהָם רַחֲמֵי תּוּשְׁבְּחַת רַחֲמֵי לְכַרְמֵיהּ עַמִּי הַבִּיבִי יִשְׂרָאֵל

Title. לְדָוִיד, ל *auctoris*, as in Hebrew. The mode of writing this name with י, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

2. זִוָּךְ, for the ordinary form זִיוָךְ, § 2. 6. *c.*

3. מְעִיקָךְ, Part. Aph. from עוּק, *enemies.*

4. מְטוּל דְּ, probably this rendering originated in the false supposition that the Hebrew כִּי is necessarily a causal conjunction. It should evidently be considered here as an adverb of time, *when.*

8. תּוֹרֵי, const. for emph. § 60. 1. note 3.

Instead of the fine poetical allegory of Isaiah, we are here presented with *an interpretation.* The Targumist has not simply translated the words of the prophet into Chaldee, as *he* has generally done, but has trans-

2 יַהֲבִית לְהוֹן אַחֲסָנָא בְּטוּר רָם בְּאַרְעָא שְׁמִינָא : וְאַדְהַשְׁתִּנּוּן
רְקַרְתְּנוּן וְקַיֵּימְתִּנּוּן כְּמַצַּב גֶּפֶן בְּחִירָא וּבְנִיתָא בְּקִדְשִׁי בֵּינֵיהוֹן
וְאַף בְּדַבְּחִי יַהֲבִית לְכַפָּרָא עַל חֲטָאֵיהוֹן וַאֲמַרִית דְּיִעְבְּדוּן
3 עוֹבָדִין טָבִין קֳדָמַי וְאִנּוּן אַבְאִישׁוּ עוֹבָדֵיהוֹן : נְבִיָא אֲמַר
לְהוֹן הָא בֵּית יִשְׂרָאֵל מְרַדוּ מִן אוֹרַיְתָא וְלָא צָבָן לְמֵיתָב
כְּעַן יָתְבֵי יְרוּשְׁלֶם וֶאֱנָשׁ יְהוּדָה דִּינוּ כְּעַן בֵּינָא קֳדָמַי בֵּין
4 עַמִּי : מַה טָּבָא אֲמַרִית לְמֶיעְבַּד עִוד לְעַמִּי וְלָא עֲבַדִית לְהוֹן
בָּא דֵין אֲמַרִית דְּיִעְבְּדוּן עוֹבָדִין טָבִין וְאִנּוּן אַבְאִישׁוּ עוֹבָדֵיהוֹן :

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lated the allegory into plain language Still, the extract is curious, and worthy of a perusal. As it differs so considerably from the original, I subjoin the Latin translation of the London Polyglott.

"Dixit propheta · Cantabo nunc Israeli, qui comparatus est vineae, semini Abrahae dilecti mei, canticum dilecti mei, vineae suae. Populus meus, dilectus meus Israel, dedi eis haereditatem in monte excelso, in terra pingui. 2. Et sanctificavi eos, et honorificavi eos, et sustentavi eos, sicut plantationem vitis electae; et aedificavi sanctuarium meum in medio eorum. Altare quoque meum dedi ad propitiandum super peccata eorum : et praecepi eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta, dic eis : Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, judicate nunc judicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum praeciperem eis ut facerent opera bona, quare ipsi fecerunt opera mala? 5. Nunc autem annunciabo vobis quod ego facturus sum populo meo. Tollam majestatem meam ab eis, et erunt in direptionem : conteram domum sanctuarii eorum, et erunt in conculcationem. 6. Et ponam eos derelictos: non erit eis sustentaculum nec fulcimentum; et erunt transmigrantes et derelicti. Prophetis quoque mandabo, ne prophetizent super eos prophetiam. 7. Quia populus Domini exercituum Israel est, et viri Juda plantatio laetitiae ejus. Et dixi ut facerent judicium et ecce facti sunt calumniatores; dixi ut facerent justitiam, et ecce ipsi multiplicant peccata."

1. אֲשַׁבְּחִיהּ and זְרָצִיהּ, pleonastic suffixes, § 47. 2.—דְּחָמִי, *my beloved*, 1st Part. from דְּחַם.

3. צָבָן, contracted form of the act. part. m. pl. from צָבָא, § 35.—מֵיתָב Inf. from תּוּב.

5 וּכְעַן אַחֲוֵי כְּעַן לְכוֹן יָת דַּאֲנָא עָתִיד לְמֶעְבַּד לְעַמִּי אֲסַלֵּק
שְׁכִנְתִּי בִּיהוֹן וִידוֹר לְמִבְזַז אָתְרַע בֵּית מַקְדְּשֵׁהוֹן וִידוֹן לָרָיְשׁ׃
6 וַאֲשַׁוִּפִנּוּן רְטִישִׁין לָא אִסְתְּעִירִין וְלָא יִסְתַּכִּכוּן וִידוֹן מְטַלְטְלִין
7 וּשְׁבִיקִין וְעַל נְבִיָּא אֲפַקֵּד דְּלָא יְתַנְּבוּן עֲלֵיהוֹן נְבוּאָה׃ אֲרֵי
עַמֵּיהּ דַּיְתָ צְבָאוֹת בֵּית יִשְׂרָאֵל וֶאֱנָשׁ יְהוּדָה נְצָבָא דְּחָדְוָתֵיהּ
וַאֲמַרִית דְּיַעְבְּדוּן דִּינָא וְהָא אִנּוּן אֲנוּסִין אֲמַרִית דְּיַעְבְּדוּן
זַכּוּ וְהָא אִנּוּן מַסְגָּן חוֹבִין׃

IX. *Extract from Isaiah's prediction of the Messiah.* Isa. 52 : 13.—53 : 2.—Jonathan.

13 הָא יַצְלַח עַבְדִּי מְשִׁיחָא יִרּוּם וְיִסְגֵּי וְיִתְקוֹף לַחֲדָא׃ (14) כְּמָא
דְסַבְרוּ לֵיהּ בֵּית יִשְׂרָאֵל יוֹמִין סַגִּיאִין הֲוָתָה חֲשׁוֹךְ בֵּינֵי
15 עַבְמַיָּא חֶזְוָהוֹן וְזִיוְהוֹן מִבְּנֵי אֱנָשָׁא׃ כֵּן יִבְהַר עַבְמִין סַגִּיאִין
עֲלוֹהִי יִשְׁתְּקוּן מַלְכִין וְשַׁוּוּן יְדֵיהוֹן עַל פּוּמְהוֹן אֲרֵי דְּלָא
1 אִשְׁתָּעִיאוּ לְהוֹן חֲזוֹ וּדְלָא שְׁמַעוּ אִסְתַּכָּלוּ׃ מַן הֵימִין
לִבְסוֹרְתָנָא דָּא וּתְקוֹף דְּרַע גְּבוּרְתָא דַּיְיָ כְּדוֹן עַל מַן אִתְגְּלִיאַת׃

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5. מְבַז Inf. from בְּזַז. See the Par. It is treated as a noun, *plunder*, and the corresponding word in the parallel passage, רָיְשׁ, *is* a noun.

6. מְטַלְטְלִין, Pass. Part. Palpel from טַלַּל.

7. מַסְגָּן, Aph. 1st Part. plur. from סְגָא, § 35.

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13. לַחֲדָא, see חֲדָא in the vocabulary.

15. אִשְׁתָּעִיאוּ, *they have told*, for *has been told*, or rather, in the present instance, *had been told*, § 56. 2. *b*.—חֲזוֹ וגו׳, *what had not been told them they have seen*, etc. The Latin Vulgate and Syriac versions agree with our Targumist in rendering these verbs in past time, *they have seen, they have considered;* the LXX and the Arabic version give the Future tense, as does our common English translation. The Hebrew verbs are both in the Praeter tense.

1. הֵימִין, see אֲמַן.—וּתְקוֹף וגו׳, lit. *and the strength of the arm of Jehovah's power*. Comp. § 61. 1. and note 1.

2 וְיִתְרְבָא צַדִּיקָא מֶלְכָּא לְבַלְבְּלִין דְּפָרְחָן וּכְאִילָן דְּמִשְׁלַח
שׁוֹרְשׁוֹהִי עַל נַגְדִּין דְּמַיִין כֵּן יִסְגּוֹן תּוֹלְדָת קוּדְשָׁא בְּאַרְעָא
דַּהֲוָת צְרִיכָא לֵיהּ לָא חֵזוּ חוּלָא חֲזָוֵיהּ לָא אִיבְּיתֵיהּ אֵימַת
הָדְיוֹט וְיַהֲבוּ זְיוּ קוּדְשָׁא זְיוֵיהּ דְּכָל דַּיְחֲזִנֵיהּ יְסַתַּכַּל בֵּיהּ׃

X. *Aphorisms of Solomon.* Prov. 10:1—12.

מַתְלוֹי דִּשְׁלֹמֹה

1 בַּר חַכִּימָא נֶחֱדֵי אֲבוּי וּבְרָא סַכְלָא מְרַמֵּץ לְאִמֵּיהּ׃ (2) לָא
מְוַתְּרִין אוֹצְרֵי דְּרִשְׁיעָא וְצִדְקָתָא מְפַצְּיָא מִן מוֹתָא בִּישָׁא׃
3 לָא מַכְפֵּין אֱלָהָא נַפְשֵׁיהּ דְּצַדִּיקָא וְקִנְיָנָא דְּרִשְׁיעֵי נְהָחוֹק׃
4 מְסַכְּנוּתָא מְמַכְּכָא לְגַבְרָא רַמְיָא וִידָא דְּכָשְׁרָא בְּשַׁתְּרָא לְהוֹן׃
5 דְּפָלִיחַ בְּקַיְטָא בְּרָא סוֹכְלְתָנָא הוּא וּדְרָמֵיךְ בְּחַצְדָּא בְּרָא

2. יִתְרְבָא, § 23. Note 2.—שׁוֹרְשׁוֹהִי, § 33. *b.*—לֵיהּ, in the land which was in need *of him*, i. e. of the צַדִּיק mentioned above, the Messiah. But the passage is quite obscure, and the more so as there is nothing in the original corresponding to this phrase.—דְּכָל, *so that every one* who sees him shall attentively consider him.

In the remainder of this chapter, so beautiful in the original, we are presented by the Targumist rather with his own views than with a translation of Isaiah, and those too, expressed, for the most part, in a dull and sometimes quite obscure manner.

Title. מַתְלוֹי, pleonastic suffix, § 47. 2.

1. נֶחֱדֵי, instead of יַחֲדֵי, Fut. Aph. from חָדָא, § 12. I. 3.—סַכְלָא for סָכְלָא, § 32. note 2.

2. מְוַתְּרִין, Part. Pa. from וְתַר.—אוֹצְרֵי, Buxtorf points the construct form of this word regularly אוֹצְרֵי.—דְּרִשְׁיעָא, § 60. 1. note 2.—מְפַצְּיָא, Part. Pa. fem. sing. from פָּצָה, § 2. 7. *c.*

3. נְהָחוֹק, Fut. Pe. 3d p. sing. § 12. I. 3.

4. מְמַכְּכָא, Part. Pa. without Daghesh forte, § 2. 7. *c.*

5. דְּפָלִיחַ Part. with full orthography, § 12. I. *He who cultivates*, viz. the earth.

6 הוּא מְבַהֲתָא׃ בִּרְכָתָא תֲהֵוֵן עַל רֵישֵׁי דְצַדִּיקַיָּא וּבְפוּמְהוֹן
7 דְרַשִׁיעֵי נְכַסֵּי חֲטוֹפָא׃ הוּכְרָנָא דְצַדִּיקֵי בְרִכְתָא וּשְׁמָא דְרַשִׁיעֵי
8 נִדְעָךְ׃ דְחַכִּים לִבֵּיהּ יְקַבֵּל פּוּקְדָנָא וְסַכְלָא בְּשִׂפְוָתֵיהּ מִתְאֲחַד׃
9 הִמְהַלֵּךְ בְּתָמִימוּתָא נֵיזֵל בְּסַעֲדָא וְדְמְעַקְּמָן אוֹרְחָתֵיהּ נְתִידָע׃
10 דְרָמֵז בְּעַיְנוֹהִי יָהֵב כְּאבָא וְסַכְלִים בְּשִׂפְוָתֵיהּ מִתְאֲחַד׃ (11) מַבּוּעָא
12 דְחַיֵּי פּוּמָא דְצַדִּיקֵי וּפוּמְהוֹן דְרַשִׁיעֵי נְכַסֵּי חֲטוֹפָא׃ סְנִיאָתָא
תְּגָרֵג תִּגְרֵי וְעַל כָּלְהוֹן סוּרְחָנֵי מְכַסָּא רַחֲתוּתָא׃

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6. תֲהֵוֵן, § 23. note.—רַשִׁיעֵי, § 60. 1. note 3.
8. חַכִּים לִבֵּיהּ, § 63. 5.—בְּשִׂפְוָתֵיהּ, plur. from שְׂפָה, § 39. note 1.
9. נֵיזֵל, for יִיזֵל, Fut. of אָזַל.

PART III.

NOTES ON THE ÇHALDEE PORTIONS OF JEREMIAH DANIEL AND EZRA.

No. I. Jer. 10 : 11.

כְּדְנָא, an adv. of manner, compounded of כְּ and דְּנָא (dem. pron., *this*,) *after this* (manner.)—אַרְקָא, emph. of אַרְכ. This commutation of ע and ק resulted probably from a pronunciation of ע in this word like the Arabic غ or nearly like our *g* hard.—יֵאבָדוּ, for יִן—, § 12. 3. Pattahh is restored by Darga, a conjunctive accent. This is not usual, although, I believe, similar cases are not wholly wanting in Hebrew.—אִנּוּן, probably in apposition with אֱלָהַיָּא, and giving emphasis to the declaration, "*they* shall perish." So Venema, C. B. Michaelis, Rosenmüller, etc.

In respect to the *authenticity* of this verse, three things may be observed.

1. It would be remarkable that any author should, in the midst of a discourse, insert a single sentence in a language different from that which he generally employed.

2. All agree that this part of Jeremiah's prophecy was composed several years before the captivity, and consequently before the Chaldee language came into use among the Jews.

3. This verse interrupts the connection of the preceding and following verses. Verse 12 commences with a participle, עֹשֵׂה, which must be read in close connection with the noun with which it agrees in verse 10. לָהֶם also, in v. 11, has no antecedent expressed. "Thus shall ye say *to them*, etc." To whom? The text does not inform us.

"Non sine ratione, aut temerè, statueretur, additamentum esse ab aliâ manu, tempore morae in exilio, profectum," says Venema; and this Rosenmüller quotes with approbation.

I will merely subjoin two extracts from writers of different opinions on this point.

"This verse is omitted in one * MS. . . . It seems probable to me that

* 526 Kennicott.

some public teacher during the captivity . . . had it inserted in the margin, and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans." —*Dr. Blayney on Jeremiah.*

"This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among those that did worship their idols, they might openly and plainly profess the true God in that language which the enemies understood better than they did the Hebrew, and that in such kind of language as this; Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols."—*Matthew Poole, Annotations.*

No. II. Dan. 2 : 4—7 : 28.

Ch. II. v. 4. חֱוֵי, Imp. from חֲוָא. See the Par.—אֱמַר, Imp. Pattahh, § 15. 4.

5. עָנֵה and אָמַר, participles used instead of the Praeter, § 53. 1. note. So אָמַר and its plural אָמְרִין frequently.—לְכַשְׁדָּיֵא, the pointing is intended for the marginal reading, כַּשְׁדָּאֵי, the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers כַּשְׂדָּיֵא. Perhaps it should rather be כַּשְׂדָּיָא in analogy with the other declensions.—אַזְדָּא, a peculiar form. It is probably fem. from אָזֵד, 2d part. Peal from אֲזַד, § 12. I. 1. *d.* The ֵ would regularly be impure and immutable. It is here treated as if pure and mutable, and the Part. is varied according to Dec. III. *a.*—תְּהוֹדְעוּנַנִי, Fut. Aph. from יְדַע, § 12. II. 5. For the suffix see § 16. 2. *b.* and Par. II.—בָּתֵּירְכוֹן, Pl. of בַּיִת with suff. 2d pers. pl.—וְיִתְשָׁמוּן, 3. pl. m. Fut. Ithpe. from שׂוּם, see Par. VII.

6. תְּהַחֲוֹן, 2. pl. Fut. Aph. from חֲזָא, § 12. II. 5.

7. וּפִשְׁרָה, Emph. ה instead of א, a substitution very common in the Biblical Chaldee, Intr. 3. note; unless this word should have been pointed וּפִשְׁרַה.

9. הֵן_מִנְתְחוֹן, the pointing is that of the Keri הִזְדַּמְנְתוּן, 2. pl. m. Pr. Ithpa. from זַמַן. The Kethib should be read in Aphel, הַזְמַנְתוּן, or like the Heb. Hiph. חִזְמַנְתוּן.—אֲנַדַּע, 1 sing. Fut. from יְדַע, § 20. 4. and § 2. 7. *a.*

10. כַּשְׂדָּיֵא, see above on verse 5.

12. בְּנַס וּקְצַף, synonymous terms, used to heighten the idea. Perhaps however קְצַף may be understood as expressing more violent anger than בְּנַס.—לְהוֹבָדָה, Inf. Aph. from אֲבַד, perhaps derived from an obsolete verb Pe Yodh.

14. לַחֲפִירֵי, Accusative, § 60. 3.

16. וְיִתֶּן, Fut. of נְתַן with the force of a Subjunctive in consequence of the דִּי, *that he would give*. For the form see § 18. note 2. and § 12. I. 1.

19. גְּלִי, Praeter Passive, § 13. 2.—בָּרְכָה, Pael, § 12. I. 1. *b*.—לֶאֱלָהּ, Accusative, § 60. 3.

20. לְהֶוֵא, for לְיֶהֱוֵא, Fut. with לְ and an optative sense, § 50. 2.

22. עֲמִיקָתָא, fem. pl. emph. from עֲמִיק, *deep, inscrutable things*, § 41. note.—מְסַהֲדָתָא, Pass. Part. Pa. fem. pl. emph. from סְהַד.

23. הוֹדַעְתַּנִי, 2. m. sing. Praet. Aph. from יְדַע with suff. 1 p. sing. see Par. II.

25. הַנְצֵל, Aph. from צֲלַל, § 12. II. 5, and § 2. 7. *a*.—לְדָנִיֵּאל, this Accusative with לְ is of frequent occurrence. It will perhaps be unnecessary to notice it again.—דִּי in the beginning of a speech superfluous like the Greek ὅτι.—חַשְׁבַּחַת, § 15. 4.

26. הַאִיתָךְ, *art thou?* compounded of the interrogative הַ, אִיתַי and the suffix ־ךְ.—לְהוֹדַעְתַּנִי, Inf. Aph. from יְדַע with suffix, § 16. 2. *f*.

27. לְהַחֲוָיָה, Inf. Aph. from חֲזָא, § 23. Notes on the Par. 4.

28. לֶהֱוֵא, *must take place*, § 50. 2.

29. סְלִקוּ, comp. the English expression "thoughts *come up, arise* in the mind."

31. חַד, indef. art. § 29. 1. note.

32. חֲדוֹהִי, a plur. form. see חֲדִין in the vocabulary.

33. מִנְּהוֹן, *part of them*. So the French distributive article *du, de la*, etc. The punctuators seem to have considered רֶגֶל as necessarily feminine. The writer doubtless understood it to be common.

34. חַדֵּק, Aph. from דְּקַק, 3. s. f. Pr. segholate form.

35. חִשְׁתְּכַח, 1thpe. from שְׁכַח.—חַוַת, § 23, Notes on the Par. 1.

38. דְּאָרִין or (Keri) דְּיָרִין, 1st Part. from דּוּר.

39. אֲרַע, here, as in all such cases, the pointing is that of the Keri. אַרְעָא may have been used in the same sense. See אֲרַע in the vocabulary.

40. תִּרַע, 3. s. f. Fut. Pe. from רְעַע, Hhireq of the regular form being lengthened to Tseri, on account of the Resh.

Ch. III. 2. The best critics are uncertain as to the precise meaning of several of these words. Neither etymology nor usage sheds much

light on them. Those meanings which are considered most probable are given in the vocabulary.

4. אָמְרִין, *it is spoken*, lit. *they speak*, § 56. 2. *d.*

6. יְקִידְתָּא, fem. Part. from יְקַד, *burning*.

8. אַכְלוּ קַרְצֵיהוֹן, lit. *ate* or *devoured the pieces of them, of the Jews.* The sense unquestionably is, *calumniated*, or *accused the Jews.* The Syriac usage is the same. The Arabians also employ the phrase *to eat the flesh* of a person, in the same sense.

12. טָעֵם, this word is connected with טְעִמוּ, and the phrase signifies, as explained in the vocabulary, (see under טָעֵם,) *to show regard.*

13. לְהַחֲוָיָה, Inf. Aph. from אֲתָא.—הֵיתָיוּ, a kind of irregular Hophal or passive of Aphel. See אֲתָא in the vocabulary.

14. הֲקִימֵת, the regular pointing would be הֲקִימַת. Comp. § 12. I. 1. where Tseri and Hhireq seem to be employed almost indifferently. But the changes of vowels in Chaldee seem hardly capable of being reduced to rule.

16. לָא וָגוֹ, the shade of meaning seems to be, "We do not think it necessary *to return a favorable answer*, to comply with thy wish."

18. לֶהֱוֵא, Optative, § 50. 2.

19. חֲזֵה, 2 Part. Pe. from חֲזָא, literally *seven times more than it had been seen*, or *known*, etc.

21. כְּפִיתוּ, Praet. pass. § 13. 2.

24. עָנִין, Plur. Part. from עֲנָא. See Par. IX. Dec. V. *a.*

Ch. IV. 3. לְהַנְעָלָה, Inf. Aph. from עֲלַל, § 2. 7. *a.*

4. עָלְלִין, so the Kethib should evidently be pointed. The Keri, עָלִין is a contracted form of the same. Comp. עַלְלַח, Keri עַלַח, Dan. 5 : 10.

9. יְתְזִין, Ittaphal Fut. 3. sing. m. from זוּן. Here, as frequently in the poetical style of the orientals, the Future is employed as an Aorist, § 50. 1

10. נָח, 1 Part. Pe. § 12. I. 1. *c.*

11. אַתַּרוּ, Aph. from נְתַר.

12. יְצַטְבַּע, Fut. Ithpa. from צְבַע.

13. יִתְיַהֲב, § 12. I. 1.

14. אֱנָשִׁים, Hebraism, Intr. 3. note 1.—שָׁפַל, in the construct state, *the base* of men, i. e. the basest.

16. מָרְאִי, from מָרֵא, Keri מָרִי from מָר.

19. רְבִית, the Keri is anomalous. The Kethib, pointed רְבַוְתָּ, would be the regular 2d p. sing. m. Praet. from רְבַה.

28. אָמְרִין, see above on 3 : 4.

30. סְגַת, Praet. 3. s. f. from סוּף.

Ch. V. 6. שְׁנוֹחִי, 3 pl. Pr. from שְׁנָא with pleonastic suffix *in the Dative*, compare עֲלוֹחִי v. 9.—מְשְׁתָּרְרִין, Part. pl. Ithpa. from שְׁרָא No. II.

8. וּפְשָׁרֵא, the pointing is that of וּפְשָׁרֵהּ.

15. חֲעַלוּ, Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See עֲלַל. The marginal reading, without Daghesh seems to be required by the analogy of Aphel, though Peal receives Daghesh.

16. תִּיכֻּל, point the Kethib תּוּכַּל. This and the Keri תְּכוּל are both in use as Futures of יְכַל, q. v.

20. רֵם, Praet. pass. § 13. 2.—הֲעָדְרוּ, 3. m. pl. Pr. Aph. from עֲדָא.

25. מְנָא וגו, These are passive participles Peal, the third and fourth in a contracted form, § 12. I. 1. *d.*

27. תְּקִילְתָא, Praet. Pass. 2. sing. m. § 13. 2.

28. פְּרִיסַת and וְיַהִיבַת, Praeters Passive 3. sing. f.

30. כִּשְׁרִירָא, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מַלְכָּא.

Ch. VI. 1. תַּרְתֵּין, fem. of תְּרֵין, see Par. XI.

2. דִּי לֶהֱוֹן, *who were to be, should be*, § 50. 2.

3. נְזֵק, 1 Part. Pe. § 12. I. 1. *c.*

14. דִּי דָנִיֵּאל וגו, as דִּי occurs so frequently, its several uses should be carefully distinguished. It occurs four times in this verse. In the first instance it is a conjunction, equivalent to the Greek ὅτι, and, like that particle, in the beginning of a speech, need not be translated into English; in the third it is the preposition *of*, or a sign of the Genitive case; and in the second and fourth, it is a relative pronoun, in the former case Nominative, in the latter, Objective.

15. עֲלוֹחִי, the suffix is reflexive, § 49. 1. *b.*—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself.*

18. הֵיתַיְתִ, an irregular Hophal 3. sing. fem. Pr. from אֲתָא.—שְׁמַת, Pr. pass. 3. sing. fem. from שׂוּם, § 22. 1. note, and § 13. 2.

19. עֲלוֹחִי, so in Latin, verbs of *taking away* are construed with a Dative of the person.

24. לְדָנִיֵּאל, Accusative, § 60. 3. It is governed by לְהַנְסָקָה.

Ch. VII. 3. שְׁנָן, 1 Part. pl. fem. from שְׁנָא.

4. מְרִיטוּ, Praet. pass. from מְרַט.

5. וְלִשְׁטַר, שָׁטַר, the Keri, is doubtless the true reading. The Targums employ סָטַר.

15. אַחַשְׁדַּרְפְּנַיָּא, § 12. II. 2.

20. מְמַלְּל, § 12. I. 1.—רַב מִן, comparative, as in Heb. § 64. 1. *a*.

No. III. Ezra 4 : 8—6 : 18.

Chap. IV. v. 10. וּכְעֶנְתָּ, according to Gesenius, equivalent to the common expression *and so forth*. His different etymologies do not however appear entirely satisfactory.

12. מָרְדְּתָא וּבְאוּשְׁתָּא, these forms are both feminines in the emphatic state from מָרַד and בְּאוּשׁ. § 41. note.

14. מְלַחְנָא, prob. lit. "*we eat our salt from the palace*," i. e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, הֵיכְלָא must be taken as referring to the temple. See מְלַח.

18. קֳרִי, Praet. pass. The composite Sheva is occasioned by the ר.

Ch. V. 1. נְבִיָּאה, in this and similar forms of the same word, א, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing נְבִיאָה, נְבִיאָא, etc. See נְבִיא in the vocabulary.

3. פַּחַת, const. st. from פֶּחָה.—לְשַׁכְלְלָה, Shaph. from כְּלַל No. I.

8. מְתָּשָׁם, Part. Ithpe. from שׂוּם.—מִתְעַבְדָה, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. *f*.

11. בְּנָה, § 26. 2. *a*.

13. לְבְנֵא, § 50. 2. The pointing of the Keri, (without Daghesh,) is doubtless the correct one.

15. שֵׂא, Imp. of נְשָׂא, § 18. 2.

Ch. VI. 5. וְיַהַךְ, Fut. of הוֹךְ.

15. שֵׁיצִיא, Pass. Part. Shaph. or Praet. Passive from יְצָא.

No. IV. Ezra 7 : 12—26.

12. גְּמִיר, *perfect* (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it *learned*.

14. רַעֲמֹהִי, for רָעֲמֹהִי, pl. Part. from רְעַם. The frequent substitution of Pattahh for Qamets has been mentioned before.

24. נְתִינַיָּא, strictly 2d Part. pl. from נְתַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

VOCABULARY.

א

אָב, אַב m. *a father*, irreg. emph. אַבָּא, with suff. it takes the form אֲבִי; e. g. אֲבִיךָ *thy father*, אֲבִיהוּ, אֲבִיהָ *his father*, אֲבִיהָא *her father*, אֲבוּר *our father*, אֲבוּכוֹן *your* (masc.) *father*, אֲבוּכֶן *your* (fem.) *father*, etc. Instead of אֲבִי *my father*, which occurs only Dan. 5 : 13, the emph. אַבָּא is elsewhere universally employed. Plur. אֲבָהָן const. אֲבָהַת, emph. אֲבָהָתָא with suff. אֲבָהָתִי or אֲבָהַתַי *my fathers*, etc. with the suff. of either sing. or plur. nouns.

אֵב emph. אִבָּא, אִיבָּא and אִנְבָּא m. Dec. IV. b. *fruit*.

אֲבַד *to perish*.—Aph. אוֹבַד and הוֹבַד *to destroy*; also intrans. *to perish*. —Hoph. הוּבַד *to be destroyed*.

אֶבֶן and אֲבַן c. g. Dec. III. a. *a stone*.

אַגַר m. Dec. III. a. *a reward*.

אִגְּרָא f. Dec. VIII. a. and אִגַּרְתָּא Dec. III. a. *an epistle, a letter*.

אֱדַיִן adv. *then*. With ב prefixed, בֵּאדַיִן, *idem*.

אָדָם m. pr. n. *Adam*.

אֵדָם m. Dec. III. a. also

אֲדַם and אִידַם Dec. II. a. also

אַדַם and אִידָם Dec. I. b. i. q. דַּם *blood*.

אַדְמָא f. Dec. VII. a. *the ground, the earth*.

אֲדָר m. Dec. I. a. *the month Adar*, part of February and March.

אִדַּר m. Dec. II. a. *a threshing-floor*.

אֲדַרְגָּזָרִין m. (found only in the plural), *chief judges, senators*.

אַדְרַזְדָּא adv. (i. q. ἄδραστα) *carefully, exactly*.

אֶדְרַע c. g. Dec. II. a. (i. q. Heb. זְרוֹעַ with א prosthetic,) *an arm*.

אוֹחֳרָן adj. Dec. I. a. *other, another*.

אוּלְפָּן m. Dec. I. b. *doctrine, instruction*.

אוּמָן m. Dec. I. b. *an artificer, workman; a maker*.

אוּמָנוּ and אוּמָנוּתָא f. Dec. VII. c. *the making or doing any thing; the thing made or done*.

אוֹצָר m. Dec. I. b. *treasure; place of deposit*.

אוֹרַח m. Dec. III. d. *a way, access*.

אוֹרָיְתָא f. Dec. VII. a. *law*.

אֲזָא and אֲזָה, 2d Part. אֲזֵא, *to light, kindle*.

אֲזַד i. q. אֲזַל.

אֲזַל Fut. יֵיזֵיל, Imp. אֵיזֵל, אִיזֵיל and אִיזֵל, *to go; to depart*.

אַח m. *a brother*, irreg. emph. אֲחָא, with suff. אָחִי or אֲחִי *my brother*; אֲחוּכִי *thy brother*, אֲחוּהִי (אֲחוֹי Gen. 4 : 8, Jer. T.) *his brother*, etc. Plur. אֲחִין with suff. אַחַי *my brothers*, אֲחָךְ and אֲחָיִךְ *thy brothers*, אֲחוֹהִי *his brothers*. This form is distinguished from the sing. by Hholem while the latter has Shureq. אַחֵיכוֹן, etc.

אֲחַד *to lay hold of, take, take possession of*. Ithpe. pass.

אַחוּדָא and אֲחִידָא f. Dec. VII. a *taking possession, possession.*

אַחֲוָה f. Dec. VII. a. (verbal from חַוָּה *to announce, to explain*), *explanation.*

אַחִידָה f. Dec. VII. a. *an enigma.*

אַחֲסָנָא f. Dec. VII. a. *possession; inheritance.*

אַחֲרֵי prep. *after.*

אָחֳרִי Dec. VIII. c. and אָחֳרָן Dec. I. b. adj. *other, another.*

אַחֲרִי f. Dec. VIII. c. *that which is last; extremity, end.*

אַחֲרִין adv. עַד אַחֲרִין *at last.*

אֲחַשְׁדַּרְפְּנִין m. pl. Dec. II. (from the Persian سِتْرَپ *a satrap,* perhaps with the prefix آخَشْ *excellence,*) *principal governors.*

אָטָד m. (in the sing. like Dec. I. pl. אַטָּדִין) *brier;* especially the *hawthorn.*

אֵידְ adv. *how?* אֵידְכְּדֵין *idem.*

אִילָן m. Dec. I. b. *a tree.*

אֵימָא f. Dec. VII. a. *terror; fear.*

אִין conj. = Heb. אִם *if.*

אִיקָר and אֵיקָר, i. q. יְקָר, q. v.

אִית or אִיתַי adv. of affirmation (= Heb. יֵשׁ,) *there is, there are; there exists.* אִיתַי לִי *I have.* It takes the suffixes of plural nouns. Dan. 2 : 11, 3 : 14.

אֵיתַר i. q. אֵידְ q. v.

אֲכַל *to eat; to consume.*

אַל adv. *not,* especially before the future tense, expressing a prohibition, etc.

אֵל (Keri Ez. 5 : 15,) and

אֵלֶּה dem. pron. *these.*

אֱלָהּ m. Dec. I. a. *God.* Pl. excel. sometimes as in Hebrew אֱלֹהִים.

אֱלוּ interj. i. q. אֱרוּ, *behold!*

אִלּוּ conj. *if;* interj. *oh that, utinam!* כְּאִלּוּ *as if.*

אִלּוּלֵי and אִלּוּלְפוּן or אִלּוּלָפוּן *unless,* comp. of לָא, אִלּוּ, and the enclitic syllable פוּן; i. q. אִלּוּ, *if.*

אִלֵּךְ and אִלֵּן, or fully written אִלֵּךְ and אִלֵּין, dem. pron. plur. masc. *these; those.*

אֶלֶף and אֶלֶם m. Dec. III. a. *a thousand.*

אֵם f. irreg. emph. אִמָּא; with suff. אִמָּךְ, etc.; plur. אִמָּהָן; with suff. אִמְּהָתְהוֹן, (and with masc. form אִמְּהֵיהוֹן.) *a mother.*

אִם conj. *if.*

אֲמָא f. irreg. (in the sing. like Dec. VIII. a. but in pause אַמְּחוּ; in the plur. אַמָּהָן, אַמָּהָת, etc.) *a nurse; a maid.*

אַמָּא and אַמְּה fem. Dec. VII. a. in sing.; plur. אַמִּין Dec. IV. a. *a cubit.*

אָמָּא f. plur. אָמִּין, *a people, nation.*

אֲמַן Aph. הֵימִין *to believe;* with בְּ *to confide in, trust in.* Pass. part. מְהֵימָן *certain, true; faithful.*

אֲמַר *to speak, say; to command.*

אִמַּר m. Dec. II. a. *a lamb.*

אֲמְתָנִי adj. Dec. VII. b. *strong.*

אָן adv. *where? whither?* מִן *whence?*

אֲנָא, less frequently אֲנָה and אֲנִי, pers. pron. com. gen. *I.*—Pl. אֲנַחְנָא *we.*

אִנּוּן pers. pron. 3d pl. m. *they; them.*

אָנוֹס and אֲנוּס adj. and sub. Dec. I. a. *violent; a violent person; a robber.*

אֲנַס *to constrain, compel; to oppress the mind, occasion anxiety.*

אַנַּס m. Dec. III. a. i. q. אַף, *face, countenance.* Dual and Plural *idem.*

אֱנָשׁ, (אֱנָשׁ, and by Aphaeresis נָשׁ) m. irreg. emph. אֱנָשָׁא, נְשָׁא Gen. 3 : 20, Pseudo-Jon.; plur. אֲנָשִׁין and נָשִׁין; const. אֲנָשֵׁי; *man.*—בַּר אֱנָשׁ *idem.*

אֲנָתָּא, (in Bibl. Chal. אַנְתָּה, pointed like the other form which is employed in the Targums, with ת *in otio.* *The writers* doubtless pronounced it, in analogy with the

Hebrew, אַנְתָּה,) pers. pron. com. gen. *thou.*

אַנְתּוּן, i. q. אַתּוּן, *ye.*

אָסָא and אָסָה f. Dec. VII. c. *a medicine, something salutary.*

אֵסוּר m. Dec. I. a. *band, fetter.*

אָסִי m. irreg. emph. אָסְיָא; pl. אַסְיָן, אָסְיָתָא, etc.; *a physician.*

אָסְנַפַּר m. pl. n. *Asnapper*, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4 : 10. Comp. v. 2.

אָסְפַּרְנָא (milel) adv. *speedily.*

אֵסָר m. Dec. I. a. *prohibition; obligation.*

אֵסָרָא f. Dec. VII. a. *chain, band.*

אֵסַר־חַדּוֹן m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.

אֶסְתְּרָא m. Dec. I. b. (from the Latin *strata,*) *street, way, path.*

אָץ (by a double commutation i. q. Heb. עֵץ.) m. Dec. I. a. *wood.*

I. אַף conj. *also.*

II. אַף (contr. from אַנַף) m. Dec. IV. a. *face, countenance.*—אַפֵּי בָרָא *surface of the field*, i. e. simply *the field.*

אַפַרְסָיֵא m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the *Parrhasii.*

אַפַרְסַכְיָא m. pl. and

אַפַרְסַתְכָיָא m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4 : 9.

אַפְתָּם (only Ez. 4 : 13,) according to Buxtorf, *treasury.* So modern critics generally. Aben Ezra explains it by תּוֹצָאוֹת, *expenses;* R. Sol. Jarchi by מַס, *tribute.*

אֶצְבַּע f. Dec. II. a. (Pl. ־ִן and ־ָן) *finger;* with רֶגֶל, *toe.*

אִצְטְלִי f. Dec. VIII. c. (Greek στολή,) pl. אִצְטַלְוָן, *robe, garment.*

אַרְבַּע f. אַרְבָּעָה m. num. adj. Dec. II. a. *four.*

אַרְגְּוָן adj. Dec. I. b. *purple.* Heb. אַרְגָּמָן, Syriac ܐܪܓܘܢ, Arabic أُرْجُوَان.

אַרוּ interj. *lo! behold!*

אַרוּם conj. *because; that;* i. q. אֲרֵי.

אֹרַח f. Dec. III. d. (pl. generally אָרְחָן,) *journey; way, path.*

אַרְיֵא and אַרְיֵה m. irreg. emph. אַרְיָא; plur. אַרְיָוָן, emph. אַרְיָוָתָא, *a lion.*

אֲרֵי conj. *because; that.*

אָרִיךְ adj. Dec. I. a. *fit, suitable, proper,* verbal from אֲרַךְ *to be prolonged, to be long;* in Talm. *to prepare, adapt.*

אַרְכָּה f. Dec. VII. a. *prolongation, continuation.*

אַרְכּוּבָה f. Dec. VII. a. *knee.*

אִרְסָא and אֵרְסָא f. Dec. VII. a. *poison.*

אַרְעָא c. g. Dec. III. a. *the earth*, i. q. Heb. אֶרֶץ, Gr. Introd. 4. note 2.

אַרַע adv. *below;* with מִן, *inferior*, Dan. 2 : 39. Hence

אַרְעִי f. Dec. VII. b. *what is lowest, bottom.*

אַרַק c. g. Dec. III. a. (i. q. אַרַע,) *earth.* In the biblical Chaldee only Jer. 10 : 11, but frequent in the Targums.

אֶשָּׁא, אֵשָּׁא m. Dec. IV. b. and

אֶשָּׁא f. Dec. VII. a. *fire.*

אֵשׁ m. Dec. IV. c. *foundation.*

אַשָּׁף m. Dec. I. a. and

אָשַׁף m. Dec. II. a. *astrologer.* Hebrew and Syriac *idem.*

אֶשְׁתָּא m. Dec. III. a. *a wall.*

אִשְׁתֵּא with prosthetic א, i. q. שְׁתָא *to drink.*

אֶשְׁתַּדּוּר m. Dec. I. a. *rebellion.*

אָת m. Dec. I. a. *a sign.*

אַתְּ pers. pron. 2d p. sing. m. *thou.*

אֲתָא Fut. יֵיתֵי, תֵּיתֵי, etc. *to come.* Aph. אַיְתֵי and in the bibl. Chaldee הֵיתֵי *to cause to come, bring.*

Pass. of a peculiar form, (a kind of Hophal,) הֵיתִי *to be brought*, Dan. 3 : 13, 6 : 18.

אִתָּא f. (In sing. Dec. VII. a. but in pause אִתּוּ; Pl. נְשִׁין Dec. II. a.) *a woman; a wife.*

I. אַתּוּן pers. pron. 2 pl. m. *ye; you.*

II. אַתּוּן c. g. Dec. I. a. *furnace, oven.*

אֲתַר m. Dec. III. a. *a place.*—אֲתַר דִּי *where.*

ב

בְּ prep. *in; by; with.*

בַּאוּשׁ adj. Dec. I. a. fem. בְּאוּשָׁא Dec. VII. a. *evil, wicked.*

בְּאֵשׁ *to be bad.* בְּאֵשׁ עַל *to displease.* Aph. *to do in a bad or disagreeable manner.*

בָּאתַר prep. i. q. בָּתַר *after.*

בְּגִין prep. *on account of.* בְּגִין דְּ conj. *because.*

בְּגַלַּל *idem.* מִן בְּגַלַּל דְּ *because; so that.* מִן בְּגַלַּל מָה *why?*

בְּדִיל *idem.* בְּדִיל דְּ *so that; that, ut.*

בְּדַק *to inquire, investigate.*

בַּדַּר Pa. *to scatter, disperse.*

בְּהִילוּ f. Dec. VII. c. *haste, quickness.* בְּבְהִילוּ *quickly.*

I. בַּהַל Pa. *to terrify.* Ithpa. pass.

II. בַּהַל Pa. *to hasten.* Ithpe. Inf. הִתְבַּהֲלָה, as a noun, *haste.*

בְּהָתָא f. Dec. VIII. a. and

בְּהָתָא f. Dec. VII. a. *shame; modesty.*

בּוּת *to lodge, pass a night.*

בְּזַז *to spoil, plunder; to depopulate.*

בְּחִיר adj. Dec. I. a. *choice, excellent.*

בְּטֵל *to cease.* Pa. *to cause to cease.*

בֵּי sep. prep. i. q. בְּ *in*, etc. See also under בַּיִת.

בֵּין and בֵּינֵי prep. *between, among.* It takes the suffixes of both singular and plural nouns.

בִּינָה f. Dec. VII. a. *understanding, intelligence.*

בִּירָא f. Dec. VII. a. *palace.*

בִּישׁ adj. Dec. I. a. *bad, evil.*

בַּיִת m. irreg. Emph. בֵּירְתָא, בִּירְתָא (בִּר Ex. 7 : 21, Pseudo-Jon.); const. בֵּית; plur. בָּתִּין etc. like Dec. IV. *a house; the place in which any thing is contained or kept;* e. g. בֵּית סְפַרְיָא *treasury*, בֵּית גְּנָזַיָּא *archives.*

בְּכָא *to weep.*

בֵּל m. Dec. I. a. *heart.*

בְּלָא *to wear out;* met. *to afflict, oppress.* Pa. *idem.*

בְּלוֹ verbal from בְּלָא, *excise, tax on articles consumed.*

בֵּן (In the Targums found only in the plural), see בַּר.

בְּנָה *to build; to rebuild, restore.* Ithpe. pass.

בִּנְיָן m. Dec. I. a. *building, structure,* verbal from בְּנָה.

בְּנַס *to be angry.*

בְּסוֹרָא f. Dec. VII. a. *message, annunciation.*

בְּעָה *to seek; to ask, request.*

בָּעוּ f. Dec. VII. c. *request, petition.* בְּבָעוּ is taken as an adv. or interj. *I entreat, quaeso;* often followed by מִנָּךְ; as בְּבָעוּ מִנָּךְ, *I beseech thee.*

בְּעִיר m. Dec. I. a. *a brute; cattle; beasts of burden.*

בַּעַל or בָּעֵל m. Dec. III. a. *lord, master; husband.*

בְּעַר and Pa. בַּעֵר *to burn; to consume.*

בִּקְעָה f. Dec. VII. a. *valley.*

בַּקַּר Pa. *to seek, search.* Ithpa. *idem.*

בַּר or בָּר m. *a son*, irreg. emph. בְּרָא, with suff. בְּרֵהּ, בְּרֵיהּ; plur. בָּנִין (from בֵּן), emph. בְּנַיָּא, (with prosthetic א, אַבְנָא,) const. בְּנֵי; with suff. בְּנָיְךָ, בְּנָיִךְ or בְּנָךְ, בְּנֵיכוֹן. In various combinations it has the force of the Heb. בֶּן q. v. in Lex Heb.

בַּר, בָּרָא *without,* (*foras*, = Heb. חוּץ); בַּר מִן prep. *besides, except,* as a subst. *that which is without the field.*

בְּרָא *to create.* Ithpe. pass.

בְּרַךְ *to kneel.* Pa. בָּרֵךְ *to bless, praise.*

בֶּרֶךְ and בִּרְכָּה f. Dec. III. b. *knee.*

בִּרְכָּא and בִּרְכָּא f. Dec. VII. a. *blessing, benediction.*

בְּרַם adv. *certainly; indeed; also, moreover;* conj. *yet, but.*

בְּשַׂר m. Dec. III. b. *flesh.*

בַּת m. Dec. IV. a. *bath*, a liquid measure, equal to seven and a half gallons.

בַּת f. *a daughter*, irreg. Emph. בְּרַתָּא (comp. Syr. ܒܰܪ̈ܬܳܐ), const. בְּרַת, with suff. בְּרַתְהּ; pl. בְּנָן, (from בְּנָא;) const. בְּנָת; emph. בְּנָתָא.

בְּתוּלִין pl. m. Dec. I. a. *virginity.*

בָּתַר prep. *after.* With suff. it takes a plur. form; as בַּתְרֵי.

ג

גַּב m. Dec. IV. a. *back; surface.* עַל גַּב and עַל גַּבֵּי *upon.*

גַּב and גַּבֵּי, (with suff. גַּבַּי, גַּבָּךְ) prep. *with; subject to, penes.*

גֹּב m. Dec. IV. c. *pit, den; pit for water, cistern.*

גְּבוּרָא f. Dec. VII. a. *courage; strength; power.*

גְּבַר m. Dec. III. a. (Pl. גַּבְרִין and גֶּבֶרִין as if from גֶּבֶר.) *a man; a male.*

גְּדַבְּרִין (with the flat pronunciation), i. q. גְּזַבְּרִין.

גְּדַד *to cut off; to cut down* a tree.

גְּדִי c. g. Dec. III. a. Pl. גַּדְיִין and גַּדְיָן, *a kid.*

גַּו or גַּוֹ m. irreg. const. גּוֹ; with suff. גַּוָּהּ, גַּוֵּהּ, *midst.* בְּגוֹ *among; in.*

גּוּא *idem.*

גָּוָה f. Dec. VII. a. *pride.*

גּוּחַ and Aph. אַגְחַ *to go forth; to burst or break forth.*

גּוּמְרָא (not found in abs. sing.) m. Dec. II. a. *a coal.*

גִּזְבַר m. Dec. I. b. *treasurer.* Pl. גִּזְבָּרִין and גִּזְבְּרִין.

גָּזוֹם m. Dec. I. a. *threatener; avenger.*

גְּזַר *to cut off; to decree.* Ithpe. *to be cut off, detached.*

גְּזַר m. Dec. II. a. *astrologer, diviner,* lit. Part. from גְּזַר, *one who utters a decree.* Comp. also גְּזָרָא, *fate.*

גְּזָרָא f. Dec. VII. a. *decree; thing accreed;* in Rab. *fate, destiny.*

גְּחַךְ *to laugh; to deride.*

גִּיא or גֵּי m. irreg. (pl. גֵּיאָוֹת) *a valley.*

גֵּיהִנֹּם or גֵּהִנָּם, (compounded of גֵּי *a valley*, and הִנֹּם prop. n.) *the valley of Hinnom*, where children were passed through the fire to Moloch; hence, met., *hell, the place of future and eternal punishment.*

גִּיּוֹר m. Dec. I. a. *a stranger, a foreigner.*

גִּיר m. Dec. I. a. *chalk, lime; plastering* of a wall.

גְּלָא, גְּלֵה and גְּלֵי *to emigrate, go into captivity; to reveal, make manifest.* Praet. Pass. גְּלִי and גְּלֵי Dan. 2 : 19, 30. Aph. הַגְלֵי *to carry captive.*

גַּלְגַּל m. Dec. II. a. *wheel.*

גָּלוּ f. Dec. VII. c. *captivity.*

גָּלָל m. found only in the phrase אֶבֶן גָּלָל, prob. *lapis devolutionis*, a stone which cannot be carried, but must be rolled on account of its great size. LXX, *choice stones.*

גְּמִיר adj. Dec. I. a. *perfect.*

גַּן m. Dec. IV. a. and

גִּנְּתָא f. irreg. (emph. גִּנְּתָא and גִּנְתָא, frequently in Targ. Pseudo-Jon. גִּינוֹנִיתָא or גִּנּוֹנִיתָא, const. גִּנַּת; pl. גִּנָּן); *a garden.*

גְּנַז m. Dec. III. b. *treasure.*

גַּף m. Dec. IV. a. *wing.*

גֶּפֶן c. g. Dec. III. a. *a vine; a vineyard.*

גָּרַג and Pa. גָּרֵג *to excite, stir up.*

גָּרַר Pa. *to rouse, excite.* Ithpe. and Ithpa. pass. and refl.

גֶּרֶם m. Dec. III. a. *bone.*

גֶּשֶׁם m. Dec. III. b. and c. *body.*
גַּת f. pr. n. of a principal city among the Philistines, *Gath.*

ד

דְּ rel. pron. = Heb. אֲשֶׁר, *who*, etc.; conj. *that, so that; because*, etc.; sign of the Possessive or Genitive case.
דָּא f. demonst. pron. *this; that.*
דֻּב m. Dec. IV. c. *a bear.*
דְּבַב m. Dec. I. b. *enmity.* בְּעֵל דְּבָבָא *an enemy.*
דְּבָבוּ f. Dec. VII. c. *enmity.*
דְּבַח (comp. Gram. Intr. 4. note 2.) *to offer* sacrifices.
דִּבְחָא m. Dec. III. b. *sacrifice.*
דְּבַק *to adhere, cleave to.*
דְּבַר and Pa. דַּבַּר *to lead, conduct; to govern; to take, receive.*
דִּבְרָא f. Dec. VII. a. *cause.* עַל דִּבְרַת דִּי *so that.*
דַּבְרָא and דִּבְרָא f. Dec. VII. a. *a bee.*
דְּהַב m. Dec. III. a. *gold.*
דְּהַךְ *to deride.*
דְּוַשׁ m. Dec. II. a. and דְּבַשׁ Dec. III. b. *honey.*
דָּוִיד m. pr. n. *David.*
דּוּכְרָן m. Dec. I. b. *memory; a memorial.*
דּוּן and דִּין *to judge; to adjudge; to contend.*
דּוּק *to be broken in pieces.*
דּוּר *to dwell.*
דּוּרָא *Dura*, a plain in Babylonia, Dan. 3 : 1.
דּוּשׁ *to tread under foot, trample upon; to crush.*
דַּחֲוָה f. Dec. VIII. a. found only Dan. 6 : 19, according to Buxtorf and the Hebrew interpreters generally, *an instrument of music*, from דָּחָה *to strike.* Gesenius renders it *a concubine*, comparing the Ar. ضَحَا *subegit feminam*, and the old versions *food*, conjecturally.
דְּחַל *to fear.* It refers both to *reverence* toward God, and to *dread*, as of an enemy, etc. Pa. דַּחֵל *to terrify.*
דַּחֲלָא f. Dec. VIII. a. *fear; terror.*
דְּחַק *to press, urge.*
דִּי = דְּ which see; also as a disjunctive, *but;* it is sometimes redundant like the Greek ὅτι in the beginning of an address, as Dan. 2 : 25.
דִּיד and דִּיל signs of the Genitive case, contracted from דִּי דְּ and דִּי לְ.
דִּין, i. q. דּוּן, q. v.
דִּין m. Dec. I. a. *judgment; justice, righteousness; judicial trial; the reckoning or account*, given by men of their actions in the day of judgment, Gen. 3 : 18, Pseudo-Jon.; *punishment.*
דַּיָּן m. Dec. I. a. *a judge.*
דִּינָיֵא m. pl. *Dinaites*, one of the nations which settled Samaria. Ez. 4 : 9.
דַּיָּר m. Dec. I. *an inhabitant; a sojourner, stranger.*
דַּיָּשׁ m. Dec. III. c. *treading under foot.*
דֵּךְ m. דָּךְ f. and דִּכֵּן c. g. demon. pron. *this.*
דְּכַר (Heb. זָכַר, Intr. 4. note 2.) *to remember.*
דְּכַר m. Dec. III. b. *a ram.*
דְּכִרוֹנָה f. Dec. VII. a. and דְּכָרָן m. Dec. I. b. *record, memorial, history.*
דִּלָּטוֹר or דִּלָּטוֹר m. Dec. I. a. (Lat. delator,) *calumniator; accuser.*
דִּלְמָא adv. *that not, lest.* comp. לָמָא.
דְּלַק *to burn*, intrans.
דָּם m. Dec. II. a. *blood.*
דְּמָא *to resemble.* Pa. id.; *to think.*
דְּמַךְ *to sleep.*
דֵּן, דֵּךְ dem. pron. m. *this; that.*
דְּנָא and דְּנָה dem. pr. c. g. *this; that.*
דָּנִיֵּאל m. pr. n. *Daniel.*
דְּעַךְ *to go out, be extinguished.*

דְּבַק *to be broken in pieces.* Aph. אַדֵּק and in the biblical Chaldee דַּדֵּק *to break in pieces.*

דָּר m. Dec. I. a. *age, generation.*

דַּרְדָּר m. Dec. I. b. *a thistle.*

דָּרְיָוֶשׁ m. pr. n. *Darius.*

דְּרַע i. q. Heb. זְרוֹעַ, m. Dec. III. a. and דְּרָע Dec. I. a. *an arm.*

דָּת f. Dec. I. *law; decree; purpose;* דָּת אֱלָהָא *religion,* Dan. 6 : 6.

דֵּתָא m. Dec. III. b. *young tender herb.*

דְּתָבַר m. pl. דְּתָבְרִין, *jurisconsultus, a person skilled in law, judge,* a Persian word.

ה

הַ interrogative prefix, as in Hebrew.

הָא and הֵא interj. *behold!*

הַדַּבְרִין m. pl. *minister of state,* a Persian word.

הֶדְיוֹט (Gr. ἰδιώτης,) m. Dec. I. a. *a low person, plebeian.*—As an adj. *low, vulgar.*

הַדֵּם Pa. *to tear in pieces; to divide.*

הַדָּם m. Dec. I. a. *piece, fragment.*

הָדֵן i. q. הֵן; adv. *then.*

הַדַּר Pa. הַדֵּר *to honor.*

הֲוָא, הֲוָה and הֲוֵי, *to be.* Fut. יֶהֱוֵא, apoc. יְהִי, תְּהִי, אֶהִי, etc. Fut. with לְ prefixed drops its preformative י, and is employed in an optative or subjunctive sense; e. g. לֶהֱוֹן, *that they might be,* Dan. 6 : 2, 3. See Gram. § 23, note, and § 50. 2.

הוּא pron. pers. and demonst. m. *he; this; that.*

הוּךְ fut. יָהֵךְ *to go.*

הִיא pron. pers. and demonst. f. *she; it; this; that.*

הֵידֵין dem. pron. i. q. הֵן; adv. *then.*

הֵיךְ adv. and conj. *as; as if.* הֵיכְמָא and הֵיכְנָא *id.*

הֵיכַל m. Dec. II. a. *temple; palace.*

הֵימִין, see אֲמַן.

הֲלַךְ *to walk.* Paël and Ithpaal, *id.*

הֲלָךְ m. Dec. I. a. *toll* paid by passengers, verbal from הֲלַךְ.

הַלְכָא and הָלְכָא adv. *hither.*

הִמּוֹן and הִמּוּן m. pl. pers. pron. 3d pers. *they.*

הַמְנִיךְ or חַמְנִיךְ m. Dec. I. a. *chain* for the neck or arm. Syr. *idem.*

הָן adv. i. q. אָן *where?*

הֵן conj. and adv. *if;* sign of a question (= הַ) *an, num;* הֵן . . . . הַן *whether . . . . or.*

הֲפַךְ *to turn.* Ithpe. refl.

הַרְהוֹר m. Dec. I. a. *thought, musing, cogitation.*

הִתְנַדְּבוּת, see נְדַב.

ו

וְ conj. *and; but;* &c. as in Hebrew. But *Vav conversive* does not appear in Chaldee.

ז

זְבַן *to buy; to gain;* Pa. זַבֵּן *to sell;* Ithpa. אִזְדַּבַּן *to be sold; to be bought.*

זְהִיר adj. Dec. I. a. *prudent, cautious.* Lit. *enlightened,* 2d part. Peal from זְהַר *to shine.*

זוּן *to feed, to nourish.* Ittaph. pass.

זוּעַ *to tremble, be afraid.*

זְיַד Aph. הֵזִיד *to be proud, to act proudly.*

זִיו m. Dec. I. a. *splendor, brightness.* זִיוֹהִי Dan. 5 : 6, 9, lit. *his splendors,* i. e. the bright and cheerful appearance of his countenance.

זְכָה *to be clean, pure; to be just, innocent.*

זָכוּ f. Dec. VII. c. and זְכוּ Dec. VIII. c. *purity; justice; righteousness.*

זַכַּי, זַכָּאי adj. Dec. VI. *pure, innocent.*

זֵיעָא f. Dec. VII. a. *sweat.*

זְמַן m. Dec. III. b. *time, period of time.*

זַמֵּן Pa. *to appoint, prepare.* Ithpa. הִזְדַּמֵּן *to concert, agree together.* Aph. הַזְמַן *idem*, Dan. 2 : 9, Kethib.

זֶמֶר m. Dec. I. a. *music.*

זַמָּר m. Dec. I. a. *singer, musician.*

זַן m. Dec. II. a. *species, sort.*

זְעֵיר adj. Dec. I. a. and adv. *little, a little.*

זְעַק *to cry out.*

זִקּוּק m. Dec. I. a. *a spark.*

זְקַף *to elevate ; to suspend*, as a malefactor on a gallows or cross.

זָרַז m. Dec. III. a. *a girdle ; a girded apron.*

זֶרַע m. Dec. III. a. and

זַרְעָא f. Dec. VII. b. *seed ; posterity ; family ;* plur. *families.*

ח

חֲבוּלָה f. Dec. VII. a. *injury, hurt.*

חֲבִיב and חַבִּיב adj. Dec. I. *beloved.*

חַבֵּל Pa. *to injure ; to destroy, waste, overthrow.* Ithpa. *to be destroyed.*

חֶבֶל m. pr. n. *Abel.*

חֶבֶל m. Dec. I. a. and

חֵבֶל m. Dec. III. a. *hurt, injury.*

חֲבַר and חָבֵר m. Dec. III. a. *a companion.*

חַבֵּר *to associate, unite ; to put together, compose.* Ithpa. *to associate themselves, join together.*

חֲבָרָה f. Dec. VII. a. fem. of חֲבַר, *female companion.*

חַד, in pause חָד, fem. חֲדָא, num. adj. *one ; first ;* before numerals, *time, times ;* e. g. חַד שְׁבְעָה עַל, *seven times more than*, lit. seven times above, Dan. 3 : 19.

I. חֲדָא adv. *once.* בַּחֲדָא *together.* לַחֲדָא *very much, exceedingly.*

II. חֲדָא *to rejoice, be joyful.* Aph. *to cause to rejoice, to please, gratify.*

חֶדְוָה f. Dec. VII. a. *joy, gladness.*

חֶדְרִין m. plur. Dec. II. b. *breast.*

חַדַּת adj. Dec. III. a. (i. q. Heb. חָדָשׁ) *new.*

חָוָא and חֲוִי *to tell, declare ; to make manifest.* Aph. *idem.*

חוֹב m. Dec. I. a. and

חוֹבָא f. Dec. VII. a. *guilt, crime ; debt.*

חוּר *to speak in enigmas ; to propose* (a riddle).

חוּרָא f. Dec. VII. a. and

חוּרְיָא f. Dec. VII. b. *a riddle, an enigma.*

חַוָּה f. pr. n. *Eve.*

חוּט *to sew.* Aph. *to repair ;* e. g. a wall, Ez. 4 : 12.

חוֹטָר m. Dec. III. d. *a staff, a rod.*

חִוְיָא and חֲוָיָא m. irreg. Pl. חִוְיָן ; *a serpent.*

חוֹל and חֹל adj. Dec. I. a. *profane ; common.*

חוּלָיָא m. emph. (found only in this form and with suff. חוּלְיָהּ) ; *sweetness.*

חִוָּר adj. Dec. I. a. *white.*

חוּשְׁבָּן m. Dec. I. b. and

חוּשְׁבָּן m. Dec. II. a. *act of thinking ; reckoning ; account.*

חֲזָא *to see.*

חֱזוֹ m. Dec. III. c. *vision ; aspect, appearance.*

חֲזוּ f. Dec. VII. c. and חָזוּ Dec. VIII. c. (with suff. חֲזוֹתָהּ Dan. 4 : 8,) *idem.*

חֵטְא m. (pl. חֲטָאִין, const. חֲטָאֵי, with suff. חֲטָאֵיכוֹן, חֲטָאֵיהוֹן, *a sin.*

חֲטָא *to err, to sin.*

חֲטָאָה f. Dec. IX. *a sin-offering.*

חֲטוֹף m. Dec. I. a. *violence ; plunder, rapine.*

חֲטַט *to sew*, Pa. *idem.*

חַי adj. Dec. IV. a. *living.*

חֲיָא and חֲיָה *to live.* Aph. part. מַחֲיֵא *preserving alive.*

חֵיוָא f. Dec. VII. a. *beast, animal.*

חַיִּין pl. m. Dec. I. a. (But חַיִּים and חַיֵּי occur instead of the regular *absolute* form,) *life.*

חַיִל m. Dec. III. d. *strength ; a host.*

חַכִּים adj. Dec. I. a. *wise;* as a noun, *wise man, Magian.*

חָכַם and Paël חִכֵּם and חָכִים *to be wise; to understand.*

חָכְמָא or חוּכְמָא (pron. hhūkhmā,) f. Dec. VII. a. *wisdom.*

חֲלִי and חֲלֵי adj. Dec. III. *sweet.*

חֶלֶם m. Dec. III. c. *a dream.*

חֲלַם *to change; to be changed; to pass through; to pass,* spoken of time.

חֲלָף, חֵלֶף. (in the Jerusalem dialect חוּלַף and חוּלָף) prep. *instead of.*

חֵלֶק m. Dec. I. a. *part, lot.*

חַם m. *a father-in-law,* irreg. with suff. חֲמוּהִי, חֲמוּהָ.

חֲמָא *to contemplate; to see.*

חֵמָא and חֲמָא f. Dec. VIII. a. *heat; anger.*

חֲמַץ *to vex; to grieve.*

חֲמַר m. Dec. III. a. *wine.*

חִנְטִין m. pl. *wheat.*

חֲנֻכָּה f. Dec. VII. a. *dedication, consecration.*

חֲנַן *to compassionate, show favor to.* Ithpa. *to pray, make supplication.*

חַסִּיר adj. Dec. I. a. *defective.*

חֲסַן and Aph. אַחְסֵן *to possess, to have in possession.*

חֶסֶן m. Dec. III. b. *power, might.*

חֶסַף m. Dec. III. a. *clay; potter's work.*

חֲסַר *to be deficient or lacking.* Pa. *to diminish; to depress.*

חֲצַר m. Dec. III. a. *harvest.*

חֲצַף and Aph. *to urge, hasten.* Part. Aph. מְהַחְצַף *urgent, hasty.*

חֲקַל m. Dec. III. a. *a field.*

חֲרַב *to devastate.* Hoph. pass.

חֶרֶב f. Dec. III. a. *a sword.*

חַרְטֻמִּין m. pl. Dec. IV. c. *diviners, Magians,* from the Persian خَرْدَمَنْد, *a wise man;* or from Heb. חֶרֶט, *persons skilled in hieroglyphics.*

חֲרַךְ *to singe, burn.* Ithpa. Pass.

חֵרֶץ m. Dec. III. a. *loin, thigh.*

חֲרַר *to burn; to be hot.*

חֲשׁוֹךְ m. Dec. I. a. *darkness.*

חְשׁוֹךְ and חֲשׁוֹךְ adj. Dec. I. a. *poor, indigent.*

חֲשַׁח *to think necessary,* with ל and Inf.; *to be necessary.*

I. חֲשַׁל *to be thin; to make thin* or *small; to crush.* Pa. *idem.*

II. חֲשַׁל *to think; to reckon to the account of any one, to impute.* Pa. *to regard.* Ithpa. pass.

חֲתַם *to seal.*

ט

טָאֵב *to be glad, joyful.*

טַב adj. Dec. I. a. fem. טָבָא Dec. VII. a. *good; beautiful.*

טַבָּח m. Dec. I. a. *executioner, armed attendant.*

טוּב m. Dec. I. a. *goodness, excellence; happiness.*

טוּר m. Dec. I. a. *a mountain; a rock.* Heb. צוּר.

טָוֵח adj. *fasting.* Ar. طوى *to fast.*

טַיֵּל Pa. *to go out; to walk abroad.* Palpel טַלְטֵל *to cast out; to remove.*

טִין m. Dec. I. a. *clay.*

טַל m. Dec. IV. a. *dew.*

טְלֵי m. irreg. emph. טַלְיָא; plur. טַלְיָן, טַלְיִין; emph. טְלָיָא, טָלְיָא; with suff. טַלְיוֹהִי Gen. 22 : 3, Pseudo-Jon.; *a boy, a servant.*

טַלַּל *to hide.* Aph. *to recline for rest under the shade.*

טְלַק *to throw away.*

טְמַר and Pa. טַמַּר *to hide.* Ithpe. אִיטְמַר and אִטְמַר, and Ithpa. אִתְטַמַּר *to hide one's self.*

טְעָה *to err, to wander.* Aph. *to cause to err, to seduce.*

טְעַם *to taste; to eat.* Pa. *to give to eat, to feed.*

טַעַם and טְעַם m. Dec. III. a. *taste,* particularly *pleasant taste; wisdom,* Dan. 2 : 14; *command, edict;*

cause for trial, Ez. 5 : 5; *reckoning, account*, Dan. 6 : 3; *regard, respect*; שׂוּם טַעַם עַל, *to regard*, Dan. 3 : 12. בַּעַל טְעֵם, *chancellor*, lit. *master of decrees*.

I. טְפַר m. Dec. III. b. *nail*, of a human finger or toe; *claw*.

II. טְפַר m. Dec. III. emph. טוּפְרָא, *the blatta*, a shell-fish of a purple color.

טָרַד *to expel, drive out*.

טָרַף m. Dec. III. a. *a leaf*.

טַרְפְּלָיֵא m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4 : 9. LXX. Ταρφαλαῖοι.

י

יְבַל Aph. הֵיבֵל *to bring*.

יַבֶּשֶׁת f. Dec. III. c. *the dry land*.

יַד f. *a hand*, irreg. Emph. יְדָא and with א prosthetic אִידָא, with suff. יְדֵהּ, יְדָךְ, אִידוֹי (Prov. 21 : 1.) יְדָהּ, יְדָכוֹן, יְדָהוֹן; (dual יְדַיִן;) plur. יְדִין.

יְדָא Aph. Part. מְהוֹדֵא and מוֹדֵא *praying, praising*.

יְדַע *to know; to understand*. Aph. הוֹדַע *to show, declare, make known*.

יְהַב *to give*; hence *to set, place*. Ithpe. pass.; *to be given up*.

יְהוּד m. Dec. I. a. *the Jewish people, the Jews*.

יְהוּדָה m. proper name, *Judah*.

יְהוּדַי m. Dec. VI. *a Jew*. Pl. emph. יְהוּדָאֵי.

יוֹם m. Dec. I. a. *a day*. Pl. const. fem. יוֹמָת and masc. יְמֵי.

יוֹנֵק m. Dec. II. a. *a sucking child, suckling*.

יוֹסֵף m. proper name, *Joseph*.

יְחִידַי Dec. I. or יְחִידָאי adj. Dec. VI. *only, alone*.

יְטַב Fut. יֵיטַב *to be good; to seem good*, עַל, *to* any one, *to be pleasing*.

יָךְ an abbreviation. See Chrestomathy, p. 92.

יְכַל and יְכֵל, Fut. יִכּוֹל (and like the Heb. יוּכַל Jud. 14 : 13.) *to be able; to prevail*.

יְלַד *to bear, bring forth*; sometimes *to beget*.

יַם m. Dec. IV. a. *a sea, the sea*.

יְסַף *to add*. Hoph. Heb. form, חוּסַף *to be added*.

יְעַט *to advise, counsel*. Part. *a counsellor*. Ithpa. *to consult together*.

יַעֲקֹב m. proper name, *Jacob*.

יֶפֶת m. Dec. III. a. proper name, *Japheth*.

יְצָא Shaphel שֵׁיצֵי and שֵׁיצֵא *to finish*.

יְצַב *to be certain, true*. Pa. *to tell the truth*.

יַצִּיב adj. Dec. I. a. *true, certain; confirmed, valid*. מִן יַצִּיב *certainly, of a truth*.

יְקַד *to burn* (neut.), *be consumed*. Aph. *to burn* (act.), *consume*.

יְקָדָה f. Dec. VII. a. *burning*.

יַקִּיר adj. Dec. I. a. *hard, difficult; honored, honorable, noble*.

יְקַר *to be* or *be esteemed honorable* or *valuable*; i. q. Pa. *to honor*. Aph. *idem*.

יְקָר m. Dec. I. b. *honor; splendor; glory*. Sometimes it has א prosthetic.

יְרוּשְׁלֵם and יְרוּשְׁלֵם *Jerusalem*.

יַרְחַ m. Dec. III. a. *month*.

יֶרֶךְ f. Dec. III. a. pl. יַרְכָן, *thigh*.

יִשְׂרָאֵל m. proper name, *Israel; the people of Israel*.

יְשַׁט in Peal not used. Aph. אוֹשִׁיט *to stretch forth, reach out*.

יָת, Heb. אֵת, sign of the Objective or Accusative case.

יְתַב or יְתִיב *to sit; to reside, stay*. Aph. הוֹתִיב *to place, cause to dwell*.

יַתִּיר adj. Dec. I. a. *abundant, great, eminent*; adv. יַתִּיר and יַתִּירָא *very, exceedingly*.

יָתַר *to remain, be left.* Pa. וַתֵּר *to make to abound, to cause abundance.*

כ

כְּ prep. and conj.; *like; as, as though.*

כְּאֵב, כְּאֵב, כְּאֵב and כֵּב m. Dec. I. a. *grief, sorrow.*

כָּזָב adj. Dec. III. b. (i. q. Heb. כָּזָב.) *false.*

כְּדֵן, כְּדוּ and כְּדוֹ adv. (=Heb. עָתָּה) *now.* וּכְדוֹן *now therefore.*

כְּדֵין adv. *so, thus.* בְּכְדֵין *id.* וּכְדֵין *now therefore.*

כְּהָ adv. *now.* עַד כְּהָ *hitherto.*

כְּהַל *to be able.* Const. with לְ and Inf.

כַּו f. Dec. IV. a. *window.*

כּוֹבִין (only in. pl.) m. Dec. I. a. *thorns.*

כּוֹכָב, (sometimes written כּוֹכָב,) m. Dec. II. a. *a star.*

כּוֹן Pa. *to confirm, establish; to make vigorous efforts.* Ithpa. pass.; also, as Pa. *to endeavor earnestly.*

כּוֹר m. Dec. I. a. *cor*, a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.

כִּיסוּתָא, see כְּסוּתָא.

כִּכַּר m. Dec. II. a. *a talent.*

כַּכַּר Kethib Ez. 7 : 22, *idem.*

כֹּל, כָּל, כָּלָּא, כְּלָּא, כּוּלָּי, כּוּלָּא, adj.=Heb. כֹּל, *all, the whole, every.*

I. כְּלַל Shaph. שַׁכְלֵל *to complete, finish.* Ishtaph. אִשְׁתַּכְלֵל pass.

II. כְּלַל and Aph. אַכְלֵל *to crown;* met. *to adorn.*

כְּמָא, כְּמָה and כְּמִי conj. and adv. *how! quam! as;* כְּמָא דְ *like.*

כֵּן, כֵּין adv. *rightly; thus.* בְּכֵן *then; therefore; thus.*

כְּנָן m. pl. with fem. form, Dec. VII. a. *colleagues.* LXX. *σύνδουλοι.*

כִּנּוֹר and כִּנָּר m. Dec. I. *a harp.* Gr. *κινύρα*, Lat. *cinyra.*

כְּנָמָא adv. i. q. כֵּן *thus.*

כְּנַעַן m. proper name, *Canaan.*

כְּנַשׁ *to collect,* act. Ithpe. *to assemble, to meet.*

כַּסְדַּי m. Dec. VI. i. q. כַּשְׂדַּי *a Chaldean.*

כְּסָא; כְּסָה and כְּסֵי *to lie hid, to be concealed.* Pa. *to hide, conceal;* i. q. Peal.

כִּסּוּף m. Dec. I. a. *a feeling of shame; ignominy.*

כְּסַף m. Dec. III. a. *silver.*

כְּעַן adv. *now.* עַד כְּעַן *until now.*

כַּף c. g. Dec. IV. a. *a hollow; the palm* of the hand; *the sole* of the foot.

כְּפַן *to hunger.* Aph. *to cause or suffer* another *to be hungry.*

כַּפֵּר Pa. *to wash; to purify* ceremonially; *to atone, make expiation.*

כְּפַת *to bind.* Pa. *idem.*

כְּרָא *to be grieved.* Ithpe. and Ithpa. *idem.*

כַּרְבְּלָא f. Dec. VIII. a. *mantle, cloak.*

כְּרוּב m. Dec. I. a. *a cherub.*

כָּרוֹז m. Dec. I. a. *herald.*

כְּרַז *to proclaim, make proclamation.* Aph. *idem.*

כֶּרֶם m. Dec. III. a. *a vineyard.*

כָּרְסָא m. Dec. V. a. *a throne.* Pl. כָּרְסָוָן.

כַּשְׂדָּאֵי m. Dec. VI. pl. כַּשְׂדָּיֵא, *a Chaldean;* as astrology flourished principally in Chaldea, *an astrologer.*

כְּשַׁר *to be right; to be fit; to be agreeable, to please.*

כָּשֵׁר and כָּשַׁר adj. Dec. I. a. and II. a. *right; just, upright; fit; legitimate.*

כְּתַב *to write.*

כְּתָב m. Dec. I. a. *writing; prescription, limitation,* Ez. 7 : 22.

כְּתַל and כֹּתֶל m. Dec. III. e. *a wall.*

ל

לְ prep. as in Hebrew, *to; for; of;* לְ . . . . בֵּין *between—and.*

לָא adv. *not; nothing*, Dan. 4 : 32. הֲלָא and הֲלֹא *nonne?* also, *ecce! lo!* Gram. § 68. 3.

לְאַח and לְעֵא, see לֵיעוּ and לֵרִיאוּ.

לֵב or לְבַב m. *the heart*, irreg. Emph. לִבָּא; with suff. לִבִּי, לִבָּךְ, לִבָּא, לִבְּנָא, etc.; plur. emph. לִבָּבַיָּא; with suff. לִבַּרְהוֹן.

לְבוּשׁ m. Dec. I. a. *clothing; a garment.*

לַבְלְבִין f. plur. *plants; flowers.*

לְבַשׁ *to clothe one's self.* Aph. *to clothe.*

לָהֵן conj. *therefore*, with prosthetic א, אֱלָהֵן; comp. of לָא and הֵן, *except* (comp. Lat. *nisi;*) *but, sed.*

לוּט *to curse.*

לֵוִי m. Dec. VI. *a Levite.* Plur. לְוָיֵא.

לִוְיָתָן m. a sea-monster, *leviathan.*

לְוַת prep. *to; toward; with.*

לֵיל and לֵילְיָא m. irreg. emph. לֵילָא; plur. לֵילְוָן; *night.*

לֵית a contraction for לָא אִית, *there is not; there are not.*

לְחוֹד adv. and prep. *alone; only; also.* It is strictly a noun, *loneliness;* hence with בְּ, בִּלְחוֹדוֹהִי, *in his loneliness*, i. e. *he alone.*

לַחְמָא m. Dec. III. a. *bread.*

לַחֲמָא m. *a feast*, Dan. 5 : 1.

לַחְנָה f. Dec. VII. a. *a concubine.*

לְמָא and לְמָה (as a noun, *nothing,*) adv. *not; lest.* דִּלְמָא *that not; lest.*

לְעָא or לְאָח *to labor, toil; to be fatigued with labor.*

לֵיעוּ or לֵרִיאוּ f. Dec. VII. c. *labor; fatigue.*

לַעְלָם adv. *forever.*

לִשָּׁן m. Dec. I. b. *tongue.*

מ

מִ· and before gutturals מַ, prefix, i. q. the sep. prep. מִן.

מָא, מָה or מַהּ (with Daghesh forte euphonic in the first letter of the next word,) interrog. pron. *what?* It is sometimes used adverbially, *how?* also in exclamations *how! quàm!* כְּמָא *as; how!* לְמָא and לְמָה *whither? why?* מָא דִי *that which.*

מְאָה fem. num. *a hundred.* Dual מָאתַיִן.

מֵאזְנַיִן m. dual, *scales, balance.*

מֵאֲמַר, more common orthography, מֵימַר, q. v.

מָאן and מָן m. Dec. I. a. *a vessel; an instrument; a garment,* (=Heb. כְּלִי.)

מְבַהֲתָן adj. Dec. I. b. *shameful; ashamed.*

מַבּוּעַ m. Dec. I. a. *a fountain.*

מְגִלָּה f. Dec. VII. a. *roll, book.*

מַגַּר Pa. *to throw down, destroy.*

מַדְבַּח m. Dec. II. a. *an altar.*

מִדָּה f. Dec. VII. a. *tax, tribute.* By a resolution of Daghesh forte into Nun, it is sometimes written מִנְדָּה, Ez. 4 : 13.

מְדוֹר m. Dec. I. a. *residence.*

מָדַי m. pr. n. Dec. VI. *Media; a Mede.*

מְדִינָה f. Dec. VII. a. *province; land, country.*

מִדְנַח or מַדְנַח m. Dec. II. a. *the east,* (lit. *the rising*, viz. of the sun.)

מְדַעַם (found only in this form) indef. pron. *any thing.*

מְדָר m. Dec. I. a. *dwelling, residence,* i. q. מָדוֹר.

מָה see מָא.

מוֹרִיָּה f. pr. n. *Moriah*, a hill in Jerusalem.

מוֹת m. Dec. I. a. *death; a deadly pestilence.*

מוּת or מִית *to die.*

מָזוֹן, emph. מָזוֹנָא *food; sustenance.*

מְחָא and מְחָה *to strike; to wound.* Pa. מַחֵא *idem;* also *to restrain.* Ithpe. *to be fastened* or *nailed*, Ez. 6 : 11.

מַחְלָקָא f. Dec. VIII. a. *course* or *class* of the priests or Levites.

מָטָא and מְטָה *to come, arrive; to reach;* with עַל, *to come upon, befall; happen to* a person.

מְטוּל prep. *on account of;* דְּ *because, since.*

מֵיכַל m. Dec. II. a. *food.*

מֵימַר or מַאמַר m. Dec. II. a. *word, speech; command.* With suff. it sometimes signifies *self*, like the Heb. נֶפֶשׁ. So also מֵימְרָא דַיְיָ *the Lord. Jehovah.*

מַיִן pl. m. irreg., emph. מַיָּא, const. מֵי and sometimes מֵימֵי, *water, waters.*

מֵישַׁר m. Dec. II. a verbal from יָשַׁר, *a plain, a valley.*

מְכַךְ *to depress, humble; to crush.* Pa. *idem.*

מְלָא *to fill.* Ithpe. pass.

מַלְאָךְ m. Dec. I. b. *an angel.*

מִלָּה f. Dec. VII. a. Pl. מִלִּין, *word, speech; thing.*

מֶלַח m. Dec. III. b. *salt.*

מְלַח denom. from the preceding, in the Targums, *to salt, to season with salt*, in bibl. Chaldee only Ez. 4 : 14, prob. *to eat salt, to derive support.* According to the Hebrew commentators *to devastate, destroy*, derived from the fact that salt land is generally waste, barren; or from the custom of sowing the site of a devastated city with salt.

מַלְכָּא or מֶלֶךְ m. Dec. III. a. *a king.*

מַלְכָּה m. Dec. III. b. *advice, counsel.*

מַלְכְּתָא f. Dec. VII. a. *a queen.*

מַלְכוּתָא f. Dec. VII. c. *a kingdom; dominion, reign.*

מַלֵּל Pa. *to speak.*

מָן and מָן interrog. pron. *who? what?* מָן דִּי *whoever.*

מִן prep. *from; of, out of; some of,* (comp. the French *du*); *because of; rather than, in preference to;* after an adjective, *than.*—מִן frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as מִמֵּבֵית, Gen. 49 : 10, i. q. מִבֵּית; מִן לְקַדְמִין, Gen. 3 : 24, Jer. Targ. i. q. מִן דְּ.—מִן קֳדָמִין *because, since.* — מִן־רַצְיָא *truly.* — מִן־קֻשְׁטָ *idem.* With suffixes מִן takes Daghesh forte; as מִנִּי.

מָנָא *to number, reckon.* Pa. מְנַי, מַנֵּי and מְנִי *to constitute, appoint.*

מִנְדָּה i. q. מַדָּה, q. v.

מַנְדַּע m. Dec. II. a. verbal from יְדַע, (i. q. Heb. מַדָּע, the Daghesh forte being resolved into Nun. מַנְדַּע also occurs in the Targums, e. g. Jer. 3 : 15,) *knowledge, intelligence; the understanding, the mind.*

מְנָה i. q. מָנָא.

מָנָח m. Dec. I. b. *rest; quietness, silence.*

מִנְחָה f. Dec. VII. a. *gift, offering; tribute.*

מִנְיָן m. Dec. I. b. *number.*

מִסְכְּנוּ f. Dec. VIII. c. *poverty, want.*

מְעָא c. g. irreg. (with suff. מֵעָךְ, pl. מְעִין or מָעַן,) *the belly, venter.* Pl. *idem.*

מַעַל m. Dec. I. b. (verbal from עֲלַל *to enter,*) *setting* of the sun. Pl. *idem.*

מַפְרַשׁ m. Dec. II. a. *distinction; division.*

מַצַּב m. Dec. II. a. *a planting.*

מִצְוָא f. Dec. VII. a. *a command, injunction.*

מְצִיעוּ f. Dec. VII. c. *middle, midst.*

מִצְרַיִם pr. n. *Egypt.*

מַקְדַּשׁ m. Dec. II. a. *sanctuary, holy place.*

מָר m. Dec. I. a. and

מָרָא m. Dec. II. b. *lord.* Syr. and Arab. *idem.*

מְרַד *to rebel, to be rebellious.*

מָרָד adj. Dec. I. a. *rebellious.*

מַרְדוּ f. Dec. VII. c. *correction; instruction.*

מְרוֹם m. Dec. I. a *height, elevation.*
מָרַט *to pluck off.*
מְשַׁח m. Dec. III. b. *oil.*
מָשִׁיחַ m. Dec. I. a. (strictly 2d Part. from מָשַׁח *to anoint,*) *anointed; Messiah.*
מַשָּׁךְ m. Dec. III. a. and b. *skin.*
מִשְׁכָּב m. Dec. II. a. *a bed.*
מִשְׁכָּן m. Dec. II. a. *a dwelling; a tent.*
מַשְׁרֵא m. Dec. V. a. (strictly Inf. from שָׁרָא) *a resting.*
מַשְׁרוֹקִי f. Dec. VII. b. *a flute, musical reed.*
מִשְׁתֵּה in the biblical Chaldee, i. q.
מִשְׁתֶּה m. Dec. II. a. *a feast; a banquet.*
מַתְיָה f. Dec. V. a. *desire; appetite.*
מָתַל *to compare; to use similitudes.* Heb. מָשַׁל.
מָתָל m. Dec. III. a. *a parable, similitude; a sententious remark, a proverb.*
מַתָּן m. Dec. I. b. and מַתָּן Dec. II. a. *a gift; a reward.* מַתַּן אֲגַר *a gift of a reward,* i. e. the giving of a reward.
מַתְנָא f. Dec. VIII. a. (fem. of the preceding,) *a present, gift.*

נ

נָבָא Ithpa. אִתְנַבִּי *to prophesy; to utter* (a prophecy).
נְבוּאָה f. Dec. VII. a. *prophecy; prediction.*
נִבְזְבָה f. Dec. VII. a. *a present, gift;* coll. *gifts;* plur. נִבְזְבָן.
נְבִיא and נְבִרא m. irreg. emph. נְבִיָּא; plur. נְבִיאִין; emph. נְבִיאַיָּא and נְבִיָּא; with suff. נְבִיהוֹן, נְבִיָּא; *a prophet.*
נִבְרָשָׁא f. Dec. VIII. a. *candlestick.*
נָגַד *to flow.*
נֶגֶד prep. *over against; toward.*
נְגָדִין (found only in the plur. abs.) *streams, rivers.*
נְהָה m. Dec. III. d. *brightness, light,* of the morning.
נָגִיד, נָגִיר and נְגִיד m. Dec. I. a. *leader, chief, prince.*
נְדַב Ithpa. אִתְנַדַּב *to be willing; to do willingly; to give voluntarily.* Inf. הִתְנַדְּבוּת as a noun, *that which is given voluntarily, a free-will-offering.*
נִדְבָּךְ m. Dec. I. b. *row* of stones; *structure; wall.*
נְדַד *to flee.*
נְדָן m. Dec. I. a. and with ה paragogic, נִדְנֵה, *sheath;* met. *body,* q. d. sheath of the soul.
נְהוֹר m. Dec. I. a. *light.*
נַהֲרוּ f. Dec. VII. c. *illumination, wisdom.*
נְהַם *to roar; to bellow; to groan.*
נְהַר *to shine brightly.* Pa. נַהֵר *to enlighten.* Ithpa. pass.
נְהַר m. Dec. III. a. *a stream.*
נוּד *to flee.*
נוּחַ *to rest;* Aphel אֲנִיחַ *to cause to rest, to give rest.*
נוֹלָה f. Dec. VII. c. and
נוֹלִי f. Dec. VII. b. *a dunghill.*
נוּן m. Dec. I. a. *a fish.*
נוּר m. Dec. I. a. *fire.*
נְזַק *to suffer injury.* Aph. אַנְזֵק or הַנְזֵק *to injure.*
נְחָשׁ m. Dec. I. a. *brass.*
נְחַת *to descend, go down.* Aph. אַחֵת, Fut. יַחֵת, Imp. אַחֵת, *to bring down, carry down; to deposit.* Hoph. הָנְחַת *to be brought down, deposed.*
נָטוֹר m. Dec. I. a. *an observer, one who keeps* (e. g. a law.)
נְטַל *to lift up, elevate.*
נְטַר *to keep, preserve; to observe, regard.*
נִיחוֹחַ m. Dec. I. a. *a sweet odor,* hence *an acceptable sacrifice.*
נְכַס, נֶכֶס m. Dec. III. b. *wealth*

power, strength, of body or mind. Pl. *riches.*

נָכַח *to bite.*

נָמֵר m. Dec. III. b. *a leopard.*

נָסַב *to take; to receive.*

נָסַח *to take away, remove; to pull asunder.* Ithpe. pass.

נָסַךְ and Pa. *to pour out; to offer.*

נֶסֶךְ m. Dec. III. b. *libation, drink-offering.*

נָסַק *to ascend.* Aph. הַסִּיק *to take up, cause to ascend.* Hoph. הָסַק pass. of Aph.

נָפַל Fut. יִפֹּל *to fall; to fall down; to be thrown down; to fall out, happen.*

נָפַק *to go out, to depart; to come forth.*

נַפְקָא f. Dec. VII. a. *expense, cost.*

נְפַשׁ or נֶפֶשׁ c. g. Dec. III. a. and

נַפְשָׁא f. Dec. VII. a. *life; soul; self; a living being.*

נְצַב m. Dec. III. b. *a planting; a plant.*

נְצָבָא f. Dec. VII. a. *strength, solidity, firmness.*

נָצָה *to quarrel, contend.* Pa. id.

נָצַח *to conquer, surpass, prevail over, be superior to.* Ithpe. Pa. and Ithpa. *idem.*

נָצַל *to liberate, deliver.* Aph. *idem.*

נָקָא and

נָקֵי adj. Dec. IV. b. *pure.*

נָקַשׁ *to smite, strike.*

נָשָׂא *to take; to take away.* Ithpa. *to rise up against*, with עַל.

נָשָׁה *to forget;* Ithpe. *to forget; to be forgotten.*

נְשִׁין irreg. Pl. of אִתָּא.

נִשְׁמָא f. Dec. VII. a. *breath, life.*

נֶשֶׁר m. Dec. III. b. *an eagle.*

נִשְׁתְּוָן m. Dec. I. a. *letter, public letter.* Persian.

נָתַן *to give.* Gram. § 18. note 2.

נָתַר *to fall off*, as leaves or fruit. Aph. *to shake or strip off.*

ס

סַבְּכָא f. Gr. *σαμβύκη, sambuca*, a three-cornered stringed instrument, similar to the harp.

סָבַל *to erect.* Poal, *to be erected.*

סָבַר *to bear, sustain; to expect*, Dan. 7:25; *to consider; to suppose;* with בְּ, *to hope in.*

סָגָא *to be numerous; to be increased.* Aph. *to cause to increase; to multiply.*

סָגַד *to fall prostrate, to worship*, construed with לְ.

סַגּוּפְתָּא m. Dec. I. a. *affliction.*

סַגִּיא adj. Dec. I. a. *much; many.*

סָגָן m. Dec. III. b. *deputy, governor.*

סָגַר *to shut up.*

סוּמְפּוֹנְיָה f. i. q. Greek *συμφωνία, a bag-pipe.*

סוֹף m. Dec. I. a. *an end.*

סוּף *to come to an end, to be fulfilled*, spoken of a prediction. Aph. *to put an end to any thing.*

סוּר *to recede; to go aside.*

סוּרְחָן m. Dec. I. b. *perverseness; a crime.*

סָחַף *to drive out, expel.*

סְטַר m. Dec. III. b. *side; extremity.*

סַהֲרָא m. Dec. II. b. *the moon.*

סְיָף and סִיף m. Dec. I. a. i. q. סוֹף, *end, extremity.*

סָכַל *to understand.* Ithpa. אִסְתְּכַל *to look at; to reflect; to consider;* const. with בְּ, לְוָת, etc.

סָכַן *to try, prove.* Ithpa. and Aph. *idem.*

סָכָל adj. Dec. II. a. *foolish, unwise.*

סָכְלְתָנָא or סוּכְלְתָנָא adj. Dec. I. b. *intelligent; prudent.*

סָלַק or סְלַק *to ascend, go up.* Pa. *to cause to ascend; to take away; to destroy.*

סַלְּיחָא adj. Dec. I. a. *perverse.*

סַמָּאֵל m. pr. n. *Sammaël*, an evil angel, sometimes called *the angel*

of death, and sometimes, *prince of the air*.

סְבַּד *to sustain*. Ithpe. passive.

סְנָא *to hate*.

סִנְאָה f. Dec. VII. a. *hatred*.

סְעַד construed with לְ, *to aid, assist*. Pa. *idem*.

סְעַד m. Dec. III. a. and

סַעֲדָא or סִעְדָא f. Dec. VIII. a. *support; aid; strength*.

סְעַר (=Heb. פָּקַד) *to visit; to inspect*.

סְפַר and סַפַּר m. Dec. II. *a scribe; a learned man*. The emph. form is sometimes written סַפְרָא.

סֵפֶר m. Dec. III. b. *a book*.

סַרְבָּל m. Dec. I. a. Plur. *wide oriental breeches*.

סְרִיקוּ f. Dec. VII. c. *vanity; vacuity*.

סָרַךְ m. Dec. II. b. *prefect, president*.

סְתַר Pa. סַתֵּר *to hide, to conceal; to destroy*. Compare the Greek ἀφανίζω, which has both these senses.

ע

עָאן and עָן m. Dec. I. a. collective noun, (i. q. Heb. צֹאן); *sheep, flocks*.

עֲבַד *to make; to do, perform; to exercise* (authority, etc.); *to till* (the ground); Ithpe. *to be made; to take place, happen*. Ithpa. *idem*.

עַבְד m. Dec. III. a. *a servant*.

עֲבִידָה f. Dec. VII. a. *work, labor; business*.

עֲבַר *to go over; to transgress*. Aph. *to send over, transmit; to transgress*.

עֵבֶר Dec. III. b. *that which is beyond*. עֵבֶר נַהֲרָא *the other side of the Euphrates*.

עַד prep. and conj. *to; until*. With suffixes it takes a plural form. עַד־לָא *while . . . . not, before, antequam*.

עֲדָא or עֲדָה *to pass away;* with בְּ *to go to, come upon; to pass away, be abolished, destroyed*. Aph. *to take away; to depose*.

עִדּוּי m. Dec. I. a. *conception*.

עֵדֶן m. pr. n. *Eden*, (pleasure).

עִדָּן c. g. Dec. I. b. *time; a year*.

עוֹבָד m. Dec. I. b. *labor, work*.

עוֹד adverb, *yet, further, moreover*. Sometimes it is a mere expletive.

עַוְלָא and עַוָּא f. pl. עַוָּן, *iniquity, perverseness, sin*.

עוּפָם m. Dec. I. a. *a boy; a young man*.

עוּק *to be straitened, to be in difficulty*. Aph. אֲעִיק *to molest, be hostile; to constrain*.

עוּר only Dan. 2 : 35, *chaff*. In Syr. and Ar. *idem*.

עוּשַׁן m. Dec. II. a. *firmness, strength*.

עִזְקָא f. Dec. VII. a. *ring, seal-ring*.

עֶזְרָא m. pr. n. *Ezra*.

עֵטָא f. Dec. VII. a. *counsel, wisdom*, i. q. Heb. עֵצָה.

עִלָּא, עֵילָא, לְעֵילָא and מִלְּעֵילָ adv. and prep. *above*. עִלּ מִן *idem*.

עַיִן c. g. Dec. III. d. *an eye; a fountain*. In the latter sense the plural is עֲיָנִין.

עַיֵּן Pa. denom. *to look at; to examine with care*, comp. Eng. *to eye*.

עִיר m. Dec. I. a. *watcher*, a name of angels, or of an order of angels, Dan. 4 : 10, 14, 20.

עַל prep. *upon; above; concerning; besides; before; against;* sometimes for אֶל, *to, toward*, etc.—עַל דְּ *because*.

עֲלָא adv. *over, above*, followed by מִן.

עֲלָה f. Dec. VIII. a. *burnt-offering*. Plur. עֲלָוָן.

עִלָּה f. Dec. VII. a. *occasion; pretext*.

עִלּוֹי and עִילַּוֵי or עִלַּוֵי, forms of עַל.

עִלַּי adj. Dec. VI. *upper; highest;* emph. עִלָּאָה *the Most High*.

עִלַּיוֹן m. Dec. I. a. *the Most High*. Plur. excel. עִלַּיוֵנִין *idem*.

עִלְּיָא f. Dec. VII. b. *an upper chamber, a lodging chamber*.

עָלַל *to go in, enter;* (of the sun) *to set.* Aph. הֵעִיל and הֲנְעֵל *to bring in.* Hoph. הָעַל pass.

עֵלֶם m. Dec. II. a. and

עָלֵם m. Dec. III. a. *an age; eternity; the world.* עַד־עָלְמָא or עַד־עֵלְמָא *for ever.*

עֵלָמִי m. Dec. VI. Pl. עֵלָמָיֵא, *an Elamite.*

עֲלַע m. Dec. III. b. i. q. Heb. צֵלָע, *a rib.*

עַם c. g. *a people,* irreg. sing. like Dec. IV. a. plur. עַמְמִין, emph. עַמְמַיָּא.

עִם prep. *with; in.* Before suff. the ם takes Daghesh forte; as עִמִּי.

עֲמִיק and עָמִיק adj. Dec. I. a. *deep, unsearchable.*

עָמָל m. Dec. I. a. and עֲמַל Dec. III. a. *labor, toil.*

עֲמַר m. Dec. III. a. i. q. Heb. צֶמֶר, *wool.*

עֲנָה *to answer; to speak in conversation, to begin to speak.*

עֲנָן m. Dec. I. a. *a cloud.*

עֲנַף m. Dec. III. a. *a bough, branch.*

עֲנָשׁ m. Dec. I. a. *mulct, fine.*

עָת m. Dec. III. b. *time.*

עַסַב see עֲשַׂב.

עֵסֶק m. Dec. II. a. or עֲסַק Dec III. b. *affair; business.*

עָפִי m. Dec. III. with suff. עָפֵיהּ, *branches, foliage.*

עֲפַר m. Dec. III. a. *dust.*

עָצִיב part. adj. Dec. I. a. *troubled, sad.*

עָקַב m. Dec. III. a. and b. *the heel,* Heb. עֵקֶב; *an end; a reward,* Heb. עֵקֶב.

עָקַם *to be crooked; to be perverse.* Pa. *to make crooked; to pervert.*

עֲקַר *to root out, pluck up.* Ithpe. pass.

עִקַּר m. Dec. I. b. *stock, root.*

עַר m. Dec. I. a. *enemy.*

עָרַב and Pa. עָרֵב *to mix.* Ithpa. pass.

עָרַד m. Dec. I. b. *wild ass, onager.*

עֲרָוָה f. Dec. VII. a. *nakedness;* hence *dishonor.*

עַרְטֵל, Ithpa. אִתְעַרְטַל *to be stripped, rendered naked.*

עַרְטַלָּאי adj. Dec. VI. *naked.* The forms עַרְטִילָאי, עַרְטִילָאי, and עַרְטוּלָאי are less frequent.

עָרִים or עֲרִים adj. Dec. I. *cunning.*

עָרֵל and עֲרַל Dec. I. a. and עַרְלַי Dec. VI. adj. *uncircumcised.*

עֲשַׂב, עֵשֶׂב or עֲסַב m. Dec. III. b. *an herb;* coll. *herbs.*

עֲשַׂר f. עַשְׂרָא m. num. adj. *ten.* Plur. עֶשְׂרִין *twenty.*

עֲשַׁת and עֲשִׁית *to think, purpose.*

עֵת m. Dec. IV. b. i. q. עָנָן, *time.*

עֲתִיד adj. Dec. I. a. *prepared, ready; about to, futurus.* Prefixed to the Inf. it forms a kind of Future tense.

עַתִּיק adj. Dec. I. a. *ancient, old.*

עֲתַר *to be rich.* Pa. *to enrich.*

פ

פֶּגֶר, פִּגְרָא m. Dec. III. b. *a corpse.*

פּוּלְחָן m. Dec. I. b. verbal from פֻּלְחָן, *service.*

פּוּם m. Dec. IV. c. *the mouth.*

פִּוקְדָן m. Dec. I. b. *a command, precept.*

פֶּחָה m. irreg. const. פַּחַת, pl. פַּחֲוָן, *governor* of a province.

פַּחַר m. Dec. III. a. (פֶּחָר Dan. 2 : 41.) *a potter.*

פֶּסֶשׁ m. Dec. III. a. *an under-garment,* perhaps *breeches.* Kethib Dan. 3 : 21. פטרשׁ, *idem.*

פֶּרִי (פְּרִי Gen. 3 : 24, Jer. T.) c. g. *fruit,* irreg. Plur. פֵּרִין, פֵּרוֹת, with suff. פֵּרָי Prov. 8 : 19.

פְּלַג *to divide.*

פַּלְגָ m. Dec. III. a. *half.*

פַּלְגָּא f. Dec. VII. a. *division* or *class* of the priests.

פַּלְדָּס m. Dec. I. b. *linen; a piece of linen.*

פְּלַח *to serve; to worship; to cultivate* (the ground); *to observe or*

keep (a law.) Compare in Latin *colo*, which has all these significations.

פֻּלְחָן m. Dec. I. b. *service, worship* of God.

פְּלִשְׁתִּי m. Dec. VI. *a Philistine.*

פְּנַג and Pa. פַּנֵּג *to afford delight.* Ithpa. *to enjoy; to feast upon.*

פַּס m. Dec. IV. a. and b. *a part;* in relation to the hand, *the palm.*

פְּסַנְתֵּר and פְּסַנְתֵּרִין m. Dec. I. a. ψαλτήρ, *the psaltery,* a stringed instrument. Hengstenberg considers it a kettle-shaped instrument; see his *Authenticity of Daniel,* article *Greek words.*

פְּצָא and Pa. פַּצֵּי *to deliver; to make free.*

פְּקַד Pa. *to command.*

פִּקּוּד m. Dec. I. a. *statute, commandment.*

פַּרְזֶל m. Dec. II. (Gr. § 32, note 3.) *iron.*

פְּרַח *to flourish; to blossom.*

פְּרַס *to divide.*

פָּרָס pr. n. *Persia; the Persians.*

פַּרְסִי m. Dec. VI. emph. פַּרְסָיָא Kethib. Dan. 6 : 29, *a Persian.*

פְּרַע *to render* (good or evil to any one); *to reward.* Ithpe. *idem;* to *take vengeance.*

פְּרַק *to redeem, liberate;* hence Dan. 4 : 24, *to expiate,* or perhaps rather *to dismiss.*

פְּרַשׁ *to divide; to distinguish.* Pa. Part. pass. מְפָרַשׁ Ez. 4 : 18, *distinctly.*

פַּרְשֶׁגֶן m. Dec. III. a. *copy.*

פְּשַׁט *to extend, reach out.*

פְּשַׁר *to interpret, explain.* Pa. *idem.*

פְּשַׁר m. Dec. III. b. *interpretation, explanation.*

פִּתְבָּג m. Dec. I. b. *delicacies, rich food.*

פִּתְגָם m. Dec. I. a. *word; edict; letter; thing, matter,* like the Heb. דָּבָר.

פְּתָה *to enlarge, extend.*

פְּתַח *to open.* Ithpeel and Ithpaal, pass.

פְּתִי m. Dec. I. a. *breadth, width.*

צ

צְבָא *to be willing; to acquiesce.*

צְבָאוֹת (Hebrew) *armies,* retained in Chaldee after יְיָ and אֱלֹהֵי.

צְבוּ f. Dec. VIII. c. *desire; affair.*

צְבַע *to wet, moisten.* Ithpa. אִצְטְבַּע pass.

צַד m. Dec. IV. b. *side.*—מִצַּד *on the part of.*—לְצַד *against.*

צְדָא only Dan. 3 : 14. הַצְדָא *is it your purpose?* or *was it your design?*

צִדְקָא f. Dec. VII. a. *justice, righteousness; alms-giving.*

צַוָּאר m. Dec. II. a. (א in otio,) *the neck.*

צְלָא, צַלֵּי Pa. *to pray, supplicate, invoke.*

צְלַח *to prosper.* Aph. הַצְלַח *to make prosperous, promote* (a person); *to execute prosperously;* also intrans. *to prosper, be successful; to be promoted.*

צֶלֶם and צֵלֶם m. Dec. III. a. *an image, idol; form, appearance.*

צְמַח *to sprout, germinate.* Aph. *to cause to sprout, to bring forth.*

צַעַר m. Dec. III. a. *grief.*

צְפִיר m. Dec. I. a. *a he-goat.*

צִפַּר c. g. Dec. II. a. *a bird; a sparrow.*

צָרִיךְ or צְרִיךְ adj. Dec. I. a. *needy,* construed with לְ, *in need of.*

ק

קֶבֶל and Pa. *to receive, accept;* like שְׁמַע, *to listen to, comply with.* Ithpa. pass.

קֳבֵל and קֳבֶל prep. *before; over against, opposite; because of.* With suff. קָבְלָךְ, קָבְלָהּ, etc.—לָקְבַל *idem.*—כָּל־קָבֵל *because of;* conj. *because, therefore; as.*

קַדִּישׁ adj. Dec. I. a. *holy;* as a noun, *saint; holy being,* applied to angels.

קֶדֶם m. Dec. III. a. *that which is be-*

fore; former time, beginning; the east.—מִלְּקַדְמִין, (see מִן) *formerly; in front; toward the east, on the east side.*

קֳדָם and קֳדָם prep. *before*, in relation to place, *coram;* in relation to time, *ante.* It takes suffixes like plural nouns; e. g. קָדָמַי, קָדָמוֹהִי. —קֳדָם עַד *antequam.*—מִן קֳדָם often i. q. מִן; sometimes i. q. קֳדָם simply.

קַדְמָה f. Dec. VII. a. *origin, antiquity.* מִן קַדְמַת prep. *before.*

קִדְמוּ f. Dec. VII. c. *antiquity; meeting, coming together, occursus.*

קַדְמֵי adj. Dec. VI. *first.*

קַדֵּשׁ Pa. *to sanctify, consecrate, set apart.*

קוּדְשׁ m. Dec. II. a. *holiness, sacredness.*

קוּם Fut. יְקוּם *to rise up, to stand.* Pa. קַיֵּם *to establish; to confirm by an oath; to swear; to sustain.* Aph. אֲקִים and הֲקִים, Fut. יְקִים and יְהָקִים, Part. מְהָקִים, *to set up*, e. g. a statue, an image; *to appoint*, e. g. a governor. Hoph. הָקִים, הָקִים, or with the form of Aphel, הָקִים Dan. 7 : 4, *to stand.*

קוּרְבָּן m. Dec. I. b. *offering, oblation; sacrifice, victim.*

קְטַל *to kill.* Pa. *idem*, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.

קְטַר m. Dec. III. b. *knot; joint, difficult problem.*

קַיְטָא (i. q. Heb. קַיִץ) m. Dec. III. d. *summer.*

קְיָם m. Dec. I. a. *a covenant; an edict, decree.*

קַיָּם adj. Dec. I. a. *established, firm.*

קַיִן m. pr. n. *Cain.*

קִיתָרֹס Kethib Dan. 3 : 5, 7, etc., i. q. Gr. κίθαρις, *a harp.* The pointing is that of קַתְרוֹס, q. v.

קָל m. Dec. I. a. *voice.* Pl. קָלִין *thunders;* קָלָן *voices.*

קַלִּיל adj. Dec. I. a. *light; quick*, adv. *a little.*

קְמוֹר and קְמוּר m. Dec. I. a. *a girdle, a belt.*

קֵן m. Dec. IV. b. *a nest, a hive.*

קְנָא *to buy, purchase.*

קִנְיָן m. Dec. I. b. *acquisition; possession, substance.*

קְצַף *to be angry, to be in a rage.*

קְצַף m. Dec. III. *anger, wrath.*

קְצַץ *to cut off, amputate; to kill.* Ithpe. pass.

קְצָת f. Dec. I. b. *a part; an end.*

קְרָא *to call; to read.*

קָרַב, קֶרֶב and Pa. קָרֵב *to approach; to touch*, construed with בְּ, לְ, etc. *to bring, to offer.* Ithpe. *to cleave to.* Aph. *to bring near; to offer.*

קְרָב m. Dec. I. a. *war, contest.*

קַרְיָא *a city*, irreg. Emph. קִרְיָא, קַרְתָּא, קִרְיָא, קִרְיְתָא and קוּרְתָּא; plur. קוּרְיִן, קִרְיִן and קוּרְנָן, emph. קוּרְיָתָא.

קֶרֶן and קָרֶן f. Dec. III. a. *a horn.* Plur. קַרְנִין, קַרְנָן and, with Dual form, קַרְנַיִן.

קְרַץ m. Dec. III. a. *a piece, fragment.*

קְשׁוֹט m. irreg. emph. קוּשְׁטָא *truth.* —בְּקוּשְׁטָא *indeed;* interrog. *indeed?*—מִן קְשׁוֹט *truly, certainly.*

קַשְׁתָּא emph. קַשְׁתָּא Dec. III. a. *a bow; the rain-bow.*

קַתְרוֹס (Keri for קִיתָרֹס, Dan. 3 : 5, etc. The analogy of the Greek κίθαρις would lead us to point the latter קִיתָרֹס. The Targums have קַתְרוֹס which appears to be the less ancient form.) m. Dec. I. a. *a harp.*

ר

רֵאשׁ and רֵישׁ m. Dec. I. a. *head; sum amount.* Plur. רֵאשִׁין, רֵישִׁין, and once רָאשִׁין Ez. 5 : 10, *chiefs, principal men.*

רַב m. Dec. IV. a. plur. רַבְרְבִין Dec. II. a. *a prince;* as an adj. *great;*

plur. *proud, arrogant* (speeches, or actions.)

רָמָה *to be great* or *numerous.* Pa. רַמֵּי and Aph. אַרְמֵי *to exalt, set in an eminent station; to increase; to bring forth abundantly.* Ithpe. and Ithpa. *to be exalted, to be elevated.*

רְמוּ f. Dec. VIII. c. *greatness.*

רִמּוּ and רִבּוֹא num. adj. *ten thousand, a myriad.* Plur. רִבְבָן and רִבָּבָן.

רִמּוֹן m. Dec. I. a. *lord, master.*

רְמִיעָאָה num. adj. Dec. VI. fem. רְבִיעָאָה *fourth.*

רַבְרְבָן m. Dec. I. a. *a nobleman, prince.*

רָגַג *to desire, long for.* Pa. *idem.*

רָגַז *to be moved, excited; to be angry.* Aph. *to excite to anger.*

רְגַז m. Dec. III. b. *anger.*

רַגְלָא and רֶגֶל c. g. Dec. III. a. *a foot.* Dual and plural רַגְלַיִן.

רָגַשׁ *to be tumultuous.* Ithpe. and Ithpa. *idem; to rage; to roar.* Aph. *to rage; to collect together in a rage* or *with tumult.*

רֵו m. Dec. I. a. *aspect, appearance.*

רוּגְזָא m. Dec. III. e. *anger.*

רוּחָא c. g. Dec. I. a. *wind; spirit.*

רוּם *to be high; to be exalted.* Palp. רוֹמֵם *to exalt, praise.* Aph. *to lift up.* Ithpal. *to lift up one's self.*

רוּם m. Dec. I. a. *height.*

רָז m. Dec. I. a. *a secret.*

רַחִיק adj. Dec. I. a. *distant, remote.*

רָחַם and Paël רַחֵם, *to pity, compassionate; to love.*

רַחֲמוּ f. Dec. VIII. c. *love; affection, friendship.*

רַחֲמִין (found only in the plural) m. Dec. III. a. *mercy, compassion.*

רְחַץ *to trust in.* Ithpe. construed with עַל, *idem.*

רְטִישׁ adj. Dec. I. a. *sent away; deserted.*

רֵיחָא m. Dec. I. a. *scent, smell.*

רֵישׁ, see רֵאשׁ.

רָם adj. Dec. I. a. *high.*

רְמָא and רְמָה *to throw, cast; to set, place; to impose* (a tax). Ithpe. *to be cast.*

רְמַז *to wink significantly; to beckon.*

רַמַּי adj. Dec. V. b. and Dec. VI. *deceitful.*

רְנַן and Pa. *to sing for joy; to speak joyfully.*

רְעוּ f. Dec. VIII. c. and

רַעֲוָא f. Dec. VIII. a. *pleasure, will; benevolence; delight.*

רַעְיוֹן m. Dec. I. a. *a thought.*

רַעֲנָן adj. only Dan. 4 : 1, [4 : 4] *flourishing.*

רָעַע and Pa. רָעֵעַ *to break in pieces.*

רָפַס *to trample upon, tread in pieces.*

רְשׁוּ f. Dec. VIII. c. *permission; liberty; power.*

רַשִׁיעַ adj. Dec. I. a. *wicked.*

רְשַׁם *to note, write down; to write.*

רְשַׁע m. Dec. III. b. and רְשִׁעוּ f. Dec. VII. c. *wickedness.*

רְתִיתָא f. Dec. VII. a. verbal from רְתַח, *trembling.*

שׁ

שָׂב m. Dec. I. a. *an elder, a man of grey hairs.*

שַׂבְּכָא, i. q. סַבְּכָא, q. v.

שַׂגָּא, i. q. סַגָּא, *to be or become great.*

שַׂגִּיא adj. Dec. I. a. *great; much, many;* adv. *very, exceedingly.*

שׂוּם *to set, place; to appoint; to issue* (a decree); שׂוּם טְעֵם *to show respect;* שׂוּם שֵׁם *to give a name, to name.*

שְׂטַר m. Dec. III. b. i. q. סְטַר, *side.* Only Dan. 7 : 5, Keri.

שָׂכַל Aph. אַשְׂכֵּל *to understand; to be wise.* Ithpa. const. with בְּ, *to consider.*

שִׂכְלְתָנוּ f. Dec. VII. c. *intelligence, understanding.*

שָׂנָא i. q. סְנָא *to hate.* (In Chaldee it is generally written with ס.) Part. שָׂנֵא *an enemy.*

שְׂעַר m. Dec. III. a. *hair.*

שִׂפָּה f. Dec. VIII. a. (Pl. סְפָוָן Dec. VIII. c.) *a lip.*

ש

שָׁאַל, שָׁאֵל or שָׁרֵל *to ask, seek, request*, with בְּ of the thing asked, or with two accusatives; to *inquire*, with לְ of the person.

שְׁאֵלָא f. Dec. VII. a. *request; affair, concern, matter.*

שְׁאַר Ithpe. אִשְׁתְּאַר and Ithpa. אִשְׁתְּאַר *to be left, to remain.*

שְׁאָר m. Dec. I. b. *the rest, remainder.*

I. שַׁב m. Dec. IV. a. *the sabbath.*

II. שַׁב (contracted from שְׁבַע) num. adj. *seven.*

שְׁבָחוֹר m. Dec. I. a. *glory, honor.*

שַׁבַּח Pa. *to praise; to sing praises*, simply *to sing.*

שְׁבַט m. Dec. III. b. *a tribe.*

שְׁבִיב m. Dec. I. a. *a flame.*

שְׁבִיל m. Dec. I. a. *way, path.*

שְׁבִיעַי ord. adj. Dec. VI. *seventh.*

שְׁבַע num. adj. *seven.* See Par. XI. in the Gram.

שְׁבַק *to forsake;* simply *to leave.* Ithpe. pass.

שַׁבֵּשׁ Pa. *to terrify.* Ithpa. pass.

שְׁגָא *to err.* Aph. *to entice to sin.*

שַׁגְלָא f. pl. שַׁגְלָן and שַׁגְלָן, *wife* of a king; hence *queen*, Ps. 45 : 10.

שַׁדֵּל Pa. *to persuade; to entice.*

שְׁדַר Ithpa. *to exert one's self.*

שַׁוֵּי Paël. *to set, place.* Ithpa. *to be made, to become.*

שׁוּלְטָן m. Dec. I. b. *authority, dominion.*

שׁוּם i. q. שֵׂם.

שׁוּפַר m. Dec. II. a. *beauty.* Plur. id.

שׁוּר m. Dec. I. a. *a wall.*

שׁוּשְׁבִין m. Dec. I. a. *a friend; a companion.*

שׁוּשַׁנְכָיֵא m. pl. *inhabitants of Susa*, the winter residence of the Persian kings.

שֵׁזַב and שֵׁזִיב *to free, deliver.* See Gram. § 14. 2. note.

שְׁחִית adj. Dec. I. a. *corrupt, wicked;* as a noun *wickedness, crime.*

שְׁכַח *to discover; to attain, acquire.* Aph. *idem.* Ithpe. *to be found.*

שְׁכַן *to dwell, rest.* Pa. שַׁכֵּן *to cause to dwell.* Hence

שְׁכִינָא f. Dec. VII. a. *dwelling, presence; the divine presence and glory* as it appeared in the tabernacle.

שְׁלָה *to be secure, safe.*

שְׁלָה f. Dec. VII. a. and

שְׁלוּ f. Dec. VII. c. *something amiss, an error, fault; a failure.*

שְׁלֵוָה f. Dec. VII. a. *rest, tranquillity.*

שְׁלַח *to send away; to put off; to stretch out* (the hand). Pa. and Aph. *idem.* Ithpe. *to be deprived.*

I. שְׁלַט and שְׁלֵט *to rule, to have power*, construed with בְּ or עַל. Aph. *to cause to rule, to give dominion.*

II. שְׁלַט const. with בְּ, *to fall upon, attack.*

שַׁלְטוֹן m. Dec. I. a. *ruler, governor.*

שָׁלְטָן m. Dec. I. b. *might, power; dominion.*

שַׁלִּיט adj. Dec. I. a. *powerful, having power*, const. with בְּ *over* any thing; const. with לְ and an Inf. *permitted, lawful;* as a noun, *a powerful man, ruler, officer.*

שְׁלַם *to complete.* Aph. *to finish, bring to an end; to restore, give back.*

שְׁלֵם m. Dec. I. a. *peace, prosperity.*

שְׁלֹמֹה m. pr. n. *Solomon.*

שַׁלְשֶׁלֶת f. irreg. plur. שַׁלְשְׁלָן, שַׁלְשְׁלָן and שַׁלְשֶׁלָן; *a chain.*

שֵׁם, שׁוּם and שֵׂם m. irreg. emph. שְׁמָא; with suff. שְׁמֵהּ, שׁוּמְהוֹן; plur. שְׁמָהָן, const. שְׁמָהָת, etc. *a name.*

שֵׁם m. pr. n. *Shem.*

שְׁמַד Aph. *to destroy.*

שְׁמָהָן *names*, pl. of שֵׁם q. v.

שְׁמַיָּא Plur. emph. *heaven, the heavens.* The sing. and the absol. plur. are wanting; const. שְׁמֵי.

שְׁמַם Ithpolel אֶשְׁתּוֹמַם *to be astonished, amazed.*

שְׁמֵרְנָא, שְׁמַן (see Gr. § 31. note 2.) adj. *fat, rich.*

שָׁמַע *to hear; to obey.* Ithpe. *to be heard; to show one's self obedient, to be obedient or submissive.*

שֹׁמְרוֹן i. q. Heb. שֹׁמְרוֹן, *Samaria.*

שֶׁמֶשׁ c. g. Dec. III. b. *the sun.*

שָׁמַשׁ *to serve; to minister,* as a priest, etc.

שִׁמְשׁוֹן m. pr. n. *Samson.*

שֵׁן c. g. Dec. IV. b. *a tooth.* The dual form שְׁנַיִן is used for the plural. So in Hebrew שִׁנַּיִם.

שְׁנָא Fut. Tseri. *to be changed, altered; to be different.* Pa. *to change; to violate, transgress;* pass. Part. *diverse, different.* Ithpa. *to change;* intrans. *to be altered.* Aph. i. q. Paël.

I. שְׁנָא f. Dec. VIII. a. *sleep.*

II. שְׁנָא and שְׁנָה f. irreg. const. שְׁנַת; emph. שַׁתָּא; plur. שְׁנִין; *a year;* collectively in the singular, *years.*

שְׁנִין adj. Dec. I. a. fem. שְׁנִינָא Dec. VII. a. *sharp.*

שְׁנָן m. Dec. I. b. *edge; point.*

שָׁעָא f. irreg. emph. שַׁעֲתָא and שְׁעָתָא; plur. שְׁעִין; *an hour; a moment, any short period of time.*

שְׁעָה Ithpa. אִשְׁתְּעֵי *to narrate, tell; to enumerate; to speak.*

שָׁפֵט m. Dec. II. a. *a judge.*

שְׁפִיפוּ or שַׁפְיוּ f. Dec. VII. c. *bruising, trampling under foot;* perhaps Gen. 3:15, Pseudo-Jon. and Jer. Targ. *safety, deliverance;* or *remedy.*

שְׁפַל Aph. *to bring down, humble; to oppress, subdue.*

שְׁפַל adj. Dec. III. *low.*

שְׁפַר *to be fair; to be agreeable.*

שָׁק adj. Dec. I. a. *leg.*

שְׁפַרְפָּר m. Dec. I. a. *dawn of the morning.*

I. שְׁרָא, שְׁרֵא and שְׁרָה, *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*

II. שְׁרָא and שְׁרָה *to loosen;* Part. שָׁרְיָן *loose, at liberty; to solve, explain.* Pa. *idem;* also *to begin.* Ithpa. *to be loosed,* spoken of the joints, *to become powerless.*

שֹׁרֶשׁ m. Dec. III. e. *a root.*

שָׁרְשׁוּ f. Dec. VII. c. and

שָׁרְשִׁי f. Dec. VII. b. *eradication;* met. *banishment.*

שֵׁת and שִׁת num. adj. Dec. IV. b. *six.* Pl. שְׁתִין *sixty.*

שְׁתָא and שְׁתָה *to drink.* Construed with בְּ denoting the vessel *out* of which any one drinks.

שְׁתַּת *to found, establish, confirm.* Aphel *idem.*

שְׁתַק *to be silent, keep silence.*

ת

תְּאֵינָא, defectively written; see תִּיאֵינָא.

תְּאֵינָא f. Dec. VII. a. (Pl. תְּאֵינִין c. g. Dec. I.) *a fig-tree; a fig.*

תְּבִיר part. adj. Dec. I. a. *fragile, weak. easy to be broken.*

תְּבַר *to break, to break in pieces.* Pa. *idem.* Ithpe. and Ithpa. pass.

תְּגַר m. Dec. III. b. and

תְּגָרָא f. Dec. VII. a. *contention, strife.*

תְּדִירָא fem. Dec. VII. a. *revolving in a circle;* hence, *continuance.*—בְּתְדִירָא *constantly, continually.*

תוּב *to return; to turn away, to avert.* Aph. *to return* (act.), *to restore.*

תְּוַהּ *to be astonished; to be terrified, to tremble for fear.*

תּוֹלְדָא f. Dec. VIII. a. *a generation; a nation, tribe.*

תּוּסְכָּפָא f. emph. תּוּסְכָּפְתָּא, *cause, occasion.*

תּוּקְפָּא m. Dec. II. a. *strength, might.*

תּוֹר, i. q. Heb. שׁוֹר, m. Dec. I. a. *an ox.*

תּוּשְׁבְּחָא f. Dec. VIII. a. *praise; a song of praise; any song.*

תְּחוֹת prep. *under.* It takes the suffixes of plural nouns.

תַּחַת *idem.*

תִּיאוּבָא f. Dec. VII. a. *desire, appetite.*

תְּכַן Aph. אַתְכֵּן *to prepare.*

תְּלַג m. Dec. III. a. i. q. Heb. שֶׁלֶג, *snow.*

תְּלִיל adj. Dec. I. a. *elevated; fortified.*

תְּלָת f. (masc. תְּלָתָה, const. m. תְּלַתְּ, f. תְּלָתֵי), num. adj. *three.* Plur. תְּלָתִין, *thirty.*

תְּלִיתַי adj. Dec. VI. *third.* Once written תַּלִּיתַי Dan. 5 : 7.

תָּם (i. q. Heb. שָׁם), תַּמָּה, and תַּמָּן adv. *there; thither.* מִתַּמָּן, מִתָּם *thence.*

תְּמַהּ m. Dec. III. b. *a wonder, a miracle.*

תְּמִימוּ f. Dec. VII. c. *perfection; integrity.*

תִּמְנָת or תִּמְנַת f. pr. n. of a city of the Philistines, *Timnath.*

תִּנְיָא plur. תִּנְיָן i. q. תָּאנָא, etc. q. v.

תִּנְיָן num. adj. Dec. I. b. *second.*

תִּנְיָנוּת adv. *a second time, again.*

תִּפְתָּאֵי m. pl. Dan. 3 : 2, 3, prob. *judges* or *lawyers, jurisconsulti.* (Ar. أَفْتَى *to give counsel, to pass sentence*; hence *mufti.*)

תְּקוֹף m. Dec. I. a. *strength; vehemence.*

תַּקִּין adj. Dec. I. a. *right; fit, convenient; firm.*

תַּקִּיף adj. Dec. I. a. *strong, mighty.*

תְּקַל (i. q. Heb. שָׁקַל) *to weigh.* Pass. Praet. *to be weighed.*

תַּקֵּן Pa. *to adapt, arrange; to prepare; to establish.* Aph. *idem.* Hoph. *to be reëstablished, restored.*

תַּקֵּן adj. Dec. II. a. i. q. תַּקִּין.

תְּקַף *to grow,* as a tree; *to become strong, powerful.* Pa. *to confirm, establish.*

תֻּקְפָּא and תָּקְפָּא m. Dec. I. a. *power, authority.*

תַּרְגֵּם *to explain, interpret.* Part. pass. מְתַרְגְּמָן *interpreted.*

תְּרֵין num. adj. *two; both.* See Gram. Par. XI. and § 42. 1. a. note.

תְּרֵי־עֲסַר num. adj. *twelve.*

תְּרַךְ and Pa. תָּרֵךְ *to expel, drive out.*

תְּרַע and Pa. תָּרֵעַ *to break asunder; to destroy.*

תְּרַע m. Dec. III. a. and b. *door;* תְּרַע מַלְכָּא—*the king's palace.*

תָּרָע m. Dec. I. a. *porter, watchman at a gate.*

APPENDIX.

A. The Rabbinic Dialect.

§ 1. This dialect is so called from the principal writers who have em ployed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law*, and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713, 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolocci's Bibliotheca Rabbinica, Wolf's Bibliotheca Hebraea, Vols. I. and III., and the "Vitae Celebrium Rabbinorum" in Reland's Analecta Rabbinica.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. *Form of the letters.* These may be characterized as a sort of *Hebrew running hand.* They are the following:

Rabbinic.	*Hebrew.*	*Rabbinic.*	*Hebrew.*
א	א	ל	ל
ב	ב	מ ס	מ ם
ג	ג	נ ן	נ ן
ד	ד	ס	ס
ה	ה	ע	ע
ו	ו	פ ף	פ ף
ז	ז	צ ץ	צ ץ
ח	ח	ק	ק
ט	ט	ר	ר
י	י	ש	ש
כ ך	כ ך	ת	ת

2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters ה, ו and י are frequently inserted; ה in such cases indicating the *a* sound (Qamets or Pattahh), ו the *o* or *u* sound (Hholem, Shureq, Qibbuts or Qamets Hhatuph), and י the *e* or *i* sound (Tseri, Seghol or Hhireq.)

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes ד (Chaldee) and ש (Hebrew, for אשׁר) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. לימד (=הִבֵּר); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוכח (=הָזְכַּר or הָזְכָּר). Compare No. 2. above.

6. From Niphal and Hithpael a new conjugation is formed in Rabbinic, called *Nithpael*, sometimes *reflexive*, but generally *passive* in signification. It is distinguished, in the *Praeter.* by the formative prefix נת; elsewhere, it does not differ *in form* from Hithpael.

7. Many *words* occur in Rabbinic, which are not found in Hebrew or Chaldee. They are, for the most part, theological or philosophical terms, and are not unfrequently borrowed from foreign languages, especially the Greek; e. g. סימן, i. q. *σημεῖον*.

8. *Abbreviations* abound. These are fully explained by Buxtorf in his treatise, *De Abbreviaturis Hebraicis.* Compare also Wolf's Bibliotheca Hebraea Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's Analecta Rabbinica, particularly the first two works in that collection, viz. Genebrard's Isagoge Rabbinica and Cellarius' Institutio Rabbinismi.

Danzius' Rabbinismus Enucleatus.

Opitius' Chaldaismus.

Otho's Institutiones Linguarum Orientalium.

Tychsen's Elementa Dialecti Rabbinicae.

Buxtorf's Lexicon Chaldaico-Talmudico-Rabbinicum.

§ 3. The commentary of R. David Kimchi on Joel 3: 1, 2, (Eng. Ver.

2:28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵי־כֵן אֶשְׁפּוֹךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנֵיכֶם וּבְנֹתֵיכֶם זְקֵנֵיכֶם חֲלֹמוֹת יַחֲלֹמוּן בַּחוּרֵיכֶם חָזְיֹנוֹת יִרְאוּ : וְגַם עַל־הָעֲבָדִים וְעַל־הַשְּׁפָחוֹת בַּיָּמִים הָהֵמָּה אֶשְׁפּוֹךְ אֶת־רוּחִי :

COMMENTARY.

והיה לאחרי כן · כמו והיה באחרית הימים [ישעיה ב׳] · ואמר לאחרי כן לפי שאמר וידעתם כי בקרב ישראל אני · אמר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותקטלו לפני לבן לאחרי זאת תידעה יפה ואין שתדעו אותי ידיעה שלמה ולא תקטלו עוד והוא לימות המשיח שנאמר כי מלאה הארץ דעה את יהוה [ישעיה יא] : לשפוך רוחי על כל בשר · פירוש כישראל כמו שאמר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם לבדו · ואומר ויבחר כל בשר [תלים קמ״ה] · יפה כל בשר [ישעיה סו] · כן פרש הכתוב כל בשר על ישראל הרשויים להיות רוח הקודש עליהם · ואמר כל ר׳ הגדולים והקטנים · כמו שאמר כי כולם ידעו אותי למקטנם ועד גדולם [ירמי׳ ל״א] . ורוחי היא רוח דעת והשכל כמו שאמר [ישעיה י״א] ונקה עליו רוח ה׳ ואת״כ פי׳ רוח חכמה וביאה רוח עצה וגבורה רוח דעת ויראת יהוה · ומפני שיודבך שכלם יגבר במקומם כח הדבור עד שיתבלבלו · כי לא אמר כי כולם יתנבאו אלא ונבאו בניכם ובנותיכם · ובשביל הרוח אמר על כל בשר אבל בנבואה לא אמר כל אלא ונבאו בניכם ובנותיכם · ואמר וקניכם נקוריכם לא כולם והוא על דרך שבתב הקכם הגדול הרב רבי משה בן מיימון ז״ל כי לא תבוא לאדם הנבואה ואפי׳ עם תלמודו אלא אם כן קדם לו ענג נעת הילידה · והכנים והבנות יתנבאו בנערותם כמו שמואל הנביא והנבואה תהיה להם בחלום כמו שאמר חלומות קיוכות · וכן היתה נבואת רוב הנביאים · כמו שאמר [במדבר י״ב] אם יהיה נביאכם ה׳ במראה אליו אתודע בחלום אדבר בו · וכן יהיו בהם מעלות זה למעלה מזה כמו שהיו הנביאים שבאבו על שאולי יהיה בהם כאשה רביעו ע״ה והכה זכר ג׳ מעלות אחר בזבות האדם ימי הנערות וימי הבחרות וימי הזקנות : וגם על העבדים · כמו שאמר [ישעי׳ ס״ג] ועמדו זרים ורעו צאנכם ובני נכר אכריכם וכורמיכם וגם אותם לפי שיעמדו בארץ ישראל ויעבדו את ישראל תהיה להם רוח והשכל · ועניין השיכות הרוח כ״ל שתהיה בהם רוח לרוב בענין השפיכה · כן אמר ושפכתי על בית דוד ועל יושב ירושלם רוח חן ותקנונים ·

Translation of the Commentary.

וְהָיָה אַחֲרֵי־כֵן, as if he had said וְהָיָה בְּאַחֲרִית הַיָּמִים, (Isa. 2:2.) And it shall come to pass *in the last days.* He employs the expression אַחֲרֵי־כֵן, *after this,* because he had said, "And ye shall know that I am in the midst of Israel." His meaning was,[2] Ye shall know *now,* but not with a perfect knowledge; for, as yet, ye continue to sin[3] before me. But *after this knowledge,* the time will come when ye shall know me with a perfect knowledge, and shall no longer sin, viz. in the days of the Messiah, when it is written[4] that the earth shall be full of the knowledge of the Lord. (Isa. 11:9.)

"I will pour out my Spirit upon all flesh." The meaning is, *upon Israel;* as it is written[5] in other places, *all flesh*, when the expression does not relate to all beings that possess life, but to man alone. So it is written,[5] "Let all flesh bless, etc." (Ps. 145 : 21,) and, "All flesh shall come, etc." (Isa. 66 : 23.) So, in a restricted sense, here, "all flesh" relates to Israelites fit to receive the Holy Spirit.

"All," that is,[6] *great and small;* as it is written,[5] "For they shall all know me, from the least of them, unto the greatest of them," (Jer. 31 : 34.)

"My Spirit," that is, the spirit of knowledge and wisdom; as it is written.[5] (Isa. 11 : 2.) "The Spirit of the Lord[7] shall rest upon him," and the prophet goes on to explain,[8] "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

After their understanding shall have been purified, the power of speech in some of them shall be increased until they shall prophesy. For he says, not, "They shall all prophesy," but, "Your sons and your daughters shall prophesy." In respect to the *effusion of the Spirit*, he says, "upon all flesh;" but in regard to *prophecy*, he says, not *all*, but, "And *your sons and your daughters* shall prophesy." So he says, "your old men and your young men," not *all* of them. And this accords with the manner in which that wise and great man, R. Moses Ben-Maimon, of blessed memory,[9] wrote. "The gift of prophecy (he says) is not conferred upon a man, even[10] with instruction, unless nature prepared it for him at the time of his birth."

The sons and the daughters shall prophesy in their youth, like Samuel the prophet. And the prophetic revelations shall be given to them in seeing dreams; as he says, "dreams, visions." And such was the prophesying of most of the prophets; as it is written,[5] (Num. 12 : 6.) "If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream." So also there shall be degrees among them, one more exalted than another, as there were among the prophets who have passed; until perhaps there will be among them one equal to Moses our master, (peace be upon him.)[11] And observe, he mentions three degrees which [correspond] to the ages of man, childhood, youth, and old age.

"Also upon the servants;" as it is written,[5] (Isa. 61 : 5,) "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." And even upon them, because they dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

The expression *pouring out* of the Spirit, is equivalent to saying, "The Spirit shall be upon them *abundantly*," [so as to be] like a literal pouring out. Thus it is written,[5] (Zech. 12 : 10), "And I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

NOTES.

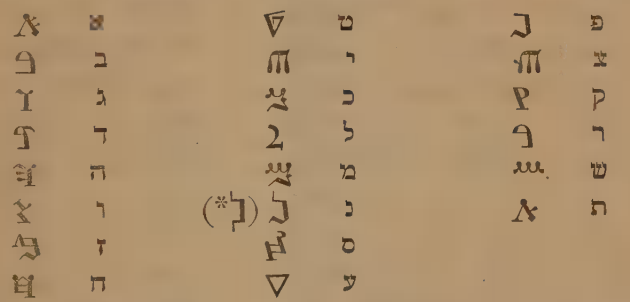
[1] Verse 27. [2] Lit. *he said.* אמר is used with very great latitude. See below, note 4. [3] Lit. *ye return and sin.* [4] זכאמר, lit. concerning *which it is said.* ז is instead of אזכר. [5] Compare the preceding note. [6] כ"ל, an abbreviation for כולם לומר, *that is to say.* [7] ס", abbreviation of הסם, *the name*, i. e. Jehovah. [8] Abbreviations. Fully written they would read ופקר כך פירש. כך is a Rabbinic particle, equivalent to the Hebrew כֵּן. פירש is Piel (=פֵּרֵשׁ), comp. § 2. 5. [9] ו"ל, abbreviation of וכרומו לנכרכם. [10] ופפי', abbreviation for ופפילו, which is contracted of the two particles פף פילו, *even if.* [11] ע"ס, i. e. עליו הסלום. So the Mohammedans say whenever they repeat the name of their prophet.

To the above outline, which was prepared for the first edition of this work, it gives me pleasure to add here that the student may obtain a good idea of the Rabbinical writers and their works from a volume by the Rev. Prof. Samuel H. Turner, D. D., entitled "Biographical Notices of some of the most distinguished Jewish Rabbies, and Translations of portions of their Commentaries, &c." New York, 1847; 12mo, pp. 245.

B. The Samaritan Dialect.

§ 1. The Samaritan, like the Rabbinic, holds a place between Hebrew and Chaldee. See above, Intr. 2. note 2. A brief view of it will therefore be appropriate in this Appendix.

§ 2. Its characters are those which, among all the oriental alphabets, most nearly resemble the letters found on ancient Hebrew coins; and hence we may infer were essentially the same with the Hebrew letters before the Babylonish captivity. See above, Gram. § 1. They are as follows:



The Samaritan has no peculiar forms for *final* letters, nor does it exhibit any vowel points.

§ 3. The following are the principal grammatical peculiarities of this dialect.

1. Nouns have, as in Chaldee and Syriac, an Emphatic State, but employ instead of in forming its termination.

2. Masculine nouns usually form the plural, as in Hebrew, by the termination , although plurals ending in are also found. Feminines form their plurals, like the Chaldee, in *an*, but written with as a *mater lectionis*.

3. The personal pronouns, both separate and suffixed, nearly all agree with the Hebrew; the demonstrative and relative with the Chaldee.

4. The conjugations of verbs are the same as in Chaldee, and the inflection almost the same throughout.

5. Vav conversive is not found.

6. Their punctuation is peculiar. A single dot (˙) is placed after

* This form of the letter *Nun*, which appears in some alphabets, seems to have been invented by the type-founders to get rid of the close resemblance between *Nun* and *Pe*. It is not sustained by MSS. or old editions. See Walton, Castell, Cellarius, &c. *passim*. The forms of *Pe* and *Nun* are confounded in the Samaritan alphabets given in several of our Hebrew grammars.

every word; two dots placed horizontally (:) are sometimes employed for a colon; and two placed perpendicularly (:) or three (⁘) with or without additional lines, (—⁘) or (⁘) or (—<:) for a period.

§ 4. The first five verses of Genesis, taken from the Samaritan version of the Pentateuch, may serve as a specimen of this dialect. As it is without points I will place the pronunciation in Chaldee letters at the right.

Samaritan Text.	Pronunciation.
(1)	בְּקַדְמָאוּתָה טַלְמֵס
	אֱלָהָה יַת שׁוּמַיָּה
	וְיַת אַרְעָה: וְאַרְעָה
(2) :	הֲוָת שַׁאמָה וְרִיקָנִי
	וְחָשׁכָה עַל אַפֵּי
	תְּהוֹמָה וְרוּחַ אֱלָהָה
	מְנַשְּׁבָה עַל אַפֵּי
(3) :	מַיָּה: וַאֲמַר אֱלָהָה
	הֲוֵה נַהַר וַהֲוָה נַהַר:
(4)	וַחֲזָה אֱלָהָה יַת
	נַהֲרָה הֲלָא טַב וַאֲפְרֵשׁ
	אֱלָהָה בֵּין נַהֲרָה
(5) :	וּבֵין חָשְׁכָה: וּזְעַק
	אֱלָהָה לְנַהֲרָה אִימָם
	וּלְחָשְׁכָה זְעַק לֵילְיָה
	וַהֲוָה רְמַשׁ וַהֲוָה צְפַר
	יוֹמָה חֲדָה:

NOTE. The first word is קַדְמָאוּתָה contracted from *beginning*. The second is a quadriliteral טַלְמֵס *he created*, not found in the cognate dialects. The rest of these five verses may be said to be almost entirely Chaldee.

§ 5. For full information respecting the Samaritan dialect and version of the Pentateuch, consult

Io. Morinus, Opuscula Hebreo-Samaritana.

Walton, Prolegomena to the Polyglott Bible, ch. 11.

Castell, Heptaglott Lexicon, and Grammar prefixed.

Chr. Cellarius, Horae Samaritanae, and

Uhlemann, Institutiones Linguae Samaritanae.

THE END.

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